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AN
ANALOGICAL AND POPULAR
VIEW OF THE CHURCH
OF THE LIVING GOD:
ITS MINISTRY, AND SERVICE.

SHEWING THAT

A GRADUATED THREEFOLD PRIESTHOOD IS FOUND NO
LESS UNDER THE CHRISTIAN, THAN UNDER THE JEWISH
DISPENSATION:

AND THAT

THE ECONOMY OF THAT BRANCH OF THE CHURCH ESTABLISHED
IN THE BRITISH REALMS, ON THE PRINCIPLES OF

DIOCESAN EPISCOPACY,

IS IN ACCORDANCE WITH THE PATTERN DELIVERED FROM
MOUNT SINAI; AS THIS WAS ACTED UPON BY OUR LORD AND
HIS APOSTLES, AS WELL AS THEIR SUCCESSORS—THE BISHOPS
OF THE UNIVERSAL CHURCH.

BY THE REV. THOS. PRUEN,

RESIDENT CURATE OF DURSLEY, GLOUCESTERSHIRE.

*“These things write I unto thee, that thou mayest know how thou
oughtest to behave thyself in the HOUSE OF GOD, which is THE CHURCH
OF THE LIVING GOD!”*——St. Paul to Timothy, Bishop of Ephesus.

VOL. II.

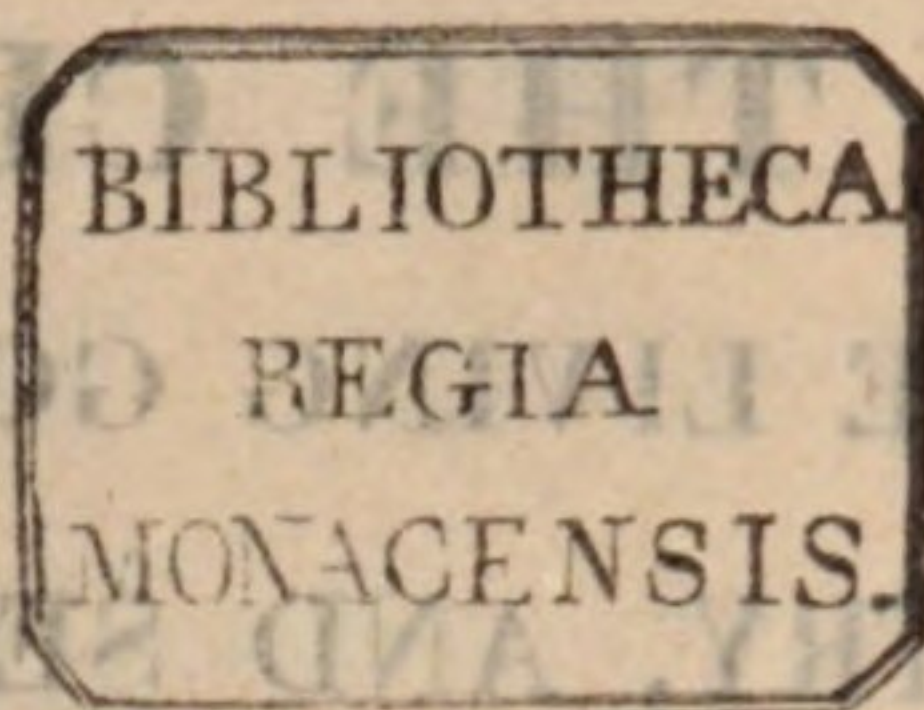
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General expectation of the coming of Christ.

LONG had 'darkness covered the earth, and gross darkness the people'¹: the inefficiency of the established priesthood was apparent, and its degradation had become extreme. The means of grace were disregarded, if not almost unknown: and the whole world was 'sitting in darkness, and in the shadow of death', when, 'through the tender mercy of God, the day-spring from on high' appeared, 'to give knowledge of salvation to his people'². A light sprung up, 'beautiful upon the mountains'³, that indicated the rising of 'the Sun of Righteousness'; before whom the shadows of the night fled quickly, and the mists of error, and the clouds of ignorance gradually disappeared!

¹ Is. lx. 2.

² Luke i. 77-79.

³ Is. lii. 7.

The Gospel first dawning, 'shone more and more' till the completion of 'the perfect day'², when a flood of light, with irresistible force and efficacy, spread over the remotest regions, carrying with it the saving knowledge of 'life and immortality'.

When the Redeemer was about to make his appearance in Zion, a general expectation of his coming prevailed. Nor was this confined to the chosen people. Even the heathen world were not unprepared for the great event. Their poets had predicted a divine advent, when one, fondly expected, the beloved Son, the offspring of Jupiter, should condescend to visit the earth; and, blotting out the traces of ancient crime, should restore communication with the gods.

But the sacred poets, impregnated with a diviner spirit, had long pointed the expectation of the faithful to this joyful period; when 'the wilderness and the solitary place' should 'be glad; and the desert' should 'rejoice and blossom as the rose!' when 'the cedar' should be planted 'in the wilderness', and 'the myrtle and the oil-tree'; and when, 'instead of the thorn', should 'come up the fir-tree; and instead of the brier, the myrtle-tree'. 'Sing' then, says the inspired prophet—'Sing O heavens, and be joyful, O earth; and break forth into singing, O mountains!' Already he contemplates a cheerful obedience—'The mountains and the hills (says he) shall break forth into singing, and all the trees of the field shall clap their

² Prov. iv. 18.

‘hands’³! ‘Behold (says another) the days come
‘saith the Lord, that the ploughman shall over-
‘take the reaper, and the treader of grapes him
‘that soweth seeds: and the mountains shall drop
‘sweet wine, and all the hills shall melt’⁴. ‘For
‘thus saith the Lord of hosts, the seed shall be
‘prosperous, the vine shall give her fruit, and the
‘ground shall give her increase, and the heavens
‘shall give their due. And I will cause the rem-
‘nant of this people to possess all these things’⁵.

State of the world on the advent of our Lord.

The greatest part of the known world was, at the time of the Messiah’s appearance, become subject to the Roman dominion. The emperor, Augustus, had united in himself all former titles, and all the great offices of the state; including those of priest, as well as sovereign. Peace, the result of a long series of conquests, almost universally prevailed: the temple of James was shut; and when ‘*the Prince of Peace*’ appeared on earth it was at a time which may, at least by relation, be called *the pacific age*.

The grossest superstitions, however, abounded amongst the heathen, and the liberal toleration of the conquerors, had served but to increase and extend the dominion of error. A wretched corruption and depravity was the consequence, and this was but little relieved by an assumed philosophy—

³ Is. xxxv. 1. xli. 19. xlix. 13. lv. 12.

⁴ Amos ix. 13.

⁵ Zech. viii. 12.

‘vain jangling’, and ‘oppositions of science, falsely so called’¹. Of the various sects of these self-styled Philosophers, some openly disowned all religion; as the Epicureans and the Academics. The former considered pleasure to be the chief good; and the latter maintained the uncertainty even of the existence of the gods, of the immortality of the soul, and of the preference of virtue to vice. Others corrupted, though they did not altogether either deny, or doubt the truth; and never, perhaps, was there any period when the world at large stood so much in need of a teacher who could open to them true principles of religion and morality, and direct them in their unsettled notions, and dubious researches after happiness, both present and future.

The Jewish nation had become licentious, and ferocious, under the cruel and arbitrary government of Herod, who, though himself professing to be a Jew, was a contemner of all laws, human as well as divine. At his death Palestine had been divided amongst his sons: but their tyranny and vices had produced an appeal to the emperor; and a reduction of the kingdom into a province, under the governor of Syria, was the result.

The change increased rather than diminished, the political sufferings of the nation. The economy of the Priesthood, and the form of the Levitical service, were yet preserved; though the disgraceful interference and traffic, with respect

¹ 1 Tim. i. 6, vi. 20.

to the high priesthood, had degraded this office in the eyes of the people; and religion, and public virtue had suffered accordingly.

While the grossest ignorance debased the minds of the vulgar, the true nature of piety towards God was no better understood by the learned. The Law, 'holy, just, and good', had been corrupted by vain traditions; those 'desiring to be teachers' understanding not what they said, but indulging in 'profane and vain babblings', gave 'heed to fables, and endless genealogies'; and every thing which 'ministered questions rather than godly edifying'. They 'doted about questions, and strifes of words'², by which the name of God was 'blasphemed among the Gentiles'.

A division into various sects, and parties, was the consequence; of which the principal were the Pharisees, the Sadducees, and Essenes; and among these the greatest subject of contention was as to the authority of the written Law. To this the Sadducees, and some of the Essenes, adhered strictly; but the Pharisees; and others, attaching a hidden or mysterious, to the obvious and literal sense of the text, superadded a multitude of precepts and explanations, which had been preserved by oral tradition. A considerable harmony was, however, maintained amongst these sects, though from every motive, it may be believed, rather than that of charity. The Pharisees enjoyed the esteem of the multitude, the Sadducees the

² 1 Tim. i. 1, 7. vi. 4. 2 Tim. ii. 16. Tit. iii. 9. Rom. ii. 24.

protection of the great; and each was therefore secured against the attacks of the other. The Essenes, whose profession consisted in retirement, and contemplation, little interfered with them.

These latter, though they did not altogether reject the Mosaic institutions, nor a formal mode of worship, rested more on rigorous mortification and penitential exercises; by which they hoped to attain a higher degree of perfection in virtue. A part of them believed that God was to be appeased by sacrifices, and in these they mixed somewhat of heathen superstitions, but the others maintained the necessity of a more spiritual worship, regarding the Law as an allegorical system of obscure and mysterious truths.

Another party, the Herodians, would, under a different state of things, be considered rather as a political than a religious sect; but as amongst the Jews, religious and civil opinions were almost of necessity blended, and as at this time the former were too often sacrificed to the latter, this sect may also briefly be noticed. That our Lord's caution to his disciples to 'beware of the leaven of Herod'³, was grounded on some spiritual consideration can hardly be doubted; because he uses the same terms in speaking of religious professors. 'Beware (said he, using the same figure) of the leaven of the Pharisees, and of the Sadducees': by which his Disciples understood, after his explanation, 'that he bade them beware of the doctrine

³ Mark viii. 15.

of the Pharisees, and of the Sadducees⁴. It is not improbable that a disposition to conform to the Roman idolatry in the admission of images, if no farther, was the cause of their distinctive title; particularly as Herod had attempted to set up an image of a golden eagle over the eastern gate of the Temple.

If fanaticism be not denied in the case of the Essenes, the cause of piety and holiness could hardly be advanced by any of these; and a consideration of their several characters will go far to account for that extreme profligacy in some, and that laxity of manners in others, which characterized the Jewish nation during our Lord's residence, and ministry amongst them.

A superstitious veneration for the Temple still remained, and any insult towards it was keenly felt, and resented. When our Lord said—'Destroy this Temple, and in three days I will raise it up'⁵, the Jews made it a charge against him in these words:—'this fellow said, I am able to destroy the Temple of God, and to build it in three days'! On which the high-priest, for the first time, said, 'answerest thou nothing, what is it which these witness against thee'⁶? The impression made, is fully proved by a taunting repetition, when the victim of their fury was suffering under the last torments. 'Wagging their heads', they 'railed on him', saying 'Ah! thou that destroyest the Temple, and buildest it in three days,

⁴ Matt. xvi. 6, 12.

⁵ Jo. ii. 19.

⁶ Matt. xxvi. 61, 62.

‘save thyself, and come down from the Cross’⁷! The accusation against Stephen was that he ‘ceased not to speak blasphemous words against the holy (or sacred) place’⁸; and a similar charge was made against St. Paul for introducing ‘Greeks into the Temple, and polluting the holy place’⁹.

Notwithstanding an adherence, in general, to their ancient customs, many causes had operated to introduce innovation. The long residence in Chaldea, could not but have had some effect; and this must necessarily have been encreased by the adoption of the Grecian customs, and opinions, widely spread over the world by the conquests of Alexander the Great. To this may be added the extension of a system of commerce with other nations, from which the Jews had been in their early state rigorously debarred. The abuses that had crept in were most pernicious. Independent of the hypocrisy of the Pharisees, the High-Priest himself might be ‘of the sect of the Sadducees’¹⁰, who openly denied a resurrection from the dead¹. The Samaritan schism, also, with the rancorous hatred it had engendered, had been a continual source of intrigues, and factions. This corrupted people had in a greater degree imbibed the idolatrous notions of the Gentiles, though they also, with the more devout Jews, expected the coming of the Messiah, ‘which is called Christ’².

The intermixture of the Jewish people with the

⁷ Mar. xv. 29, 30.

⁸ Ac. vi. 13.

⁹ Ac. xxi. 28.

¹⁰ Ac. v. 17.

¹ Matt. xxii. 23.

² Jo. iv. 25.

Gentile world, though it produced a partial evil, had been evidently preparing the way for a rapid extension of divine truth, when 'the fulness of time', settled in the Almighty councils, should be accomplished. Mankind was, therefore, in a fit state for the great events that were about to take place: and while the 'just and devout' amongst the Jews were 'waiting for the consolation of Israel'²,—'the hope of the promise of God made unto their fathers'³, the more spiritually minded amongst the Gentiles were hardly less anxious for the appearance of the 'desire of all nations'⁴.

The Jews had begun to bear their particular bondage with impatience. The being subject to the government of a heathen nation with whose people they were now necessarily mingled, the avarice, and cruelty of the governors, and the frauds, and extortions of the tax-gatherers, rendered their situation at this time almost insupportable. They, therefore, were more anxiously looking for the promised deliverer; but the carnal mind now in general possessed by them, and the accumulated evils under which they were suffering, led them, by a partial interpretation of their own prophecies, to expect a temporal, rather than a spiritual Saviour; one who should break their chains, and set them at liberty from the galling yoke that oppressed them.

² Lu. ii. 25.

³ Ac. xxvi. 6.

⁴ Hag. ii. 7.

The preaching, and baptism of John.

John the Baptist, 'a man sent from God', like one of the old prophets, but after an unusual interval of years had been eminently proclaimed as the forerunner of our Lord, on his being about to come to his Temple¹, the 'messenger', who 'should prepare the way before him'. He was, like Isaac, born miraculously according to promise, his parents being 'well stricken in years'². As he was of the family of Aaron he united in himself, as many before him, the two offices of priest and prophet; and in this latter character, he is spoken of by our Lord, with peculiar emphasis, as 'more than a prophet'³.

The Baptist had passed his infancy, not in the sacerdotal services of the Temple, but in the 'deserts', in retirement from the world, 'till the day of his shewing unto Israel'⁴. At length, at the appointed time, he came forth to 'prepare the way of the Lord'; according to the language of the evangelical prophet, to 'make straight in the desert a high way for our God'⁵: and he preached repentance, as 'the kingdom of heaven' was 'at hand'⁶! He is termed by the Evangelists, 'the Baptist', because his converts were made by baptism, in (or at) the river Jordan.

The custom of baptizing, or washing, had long

¹ Mal. iii. 1.

² Matt. xi. 9.

³ Is. xl. 3.

⁴ Lu. i. 18.

⁵ Lu. i. 80.

⁶ Matt. iii. 1, 2.

obtained in the Church. All those of the Gentiles who were proselyted to the Jewish religion, undergoing this ceremony, both male and female. This was probably in reference to various Mosai-cal regulations,—the ‘divers washings’, mentioned with ‘carnal ordinances’, by St. Paul⁷. It was, therefore, with much apparent propriety, adopted as an initiatory ceremony to the baptism ‘with the Holy Ghost’, the efficacious ablution and sanctification, ‘in the name of the Father, the Son, and the Holy Ghost’, and to which ‘all nations’ were to be subjected⁸.

John had been expressly commissioned to this office. God had ‘sent him to baptize with water’, to announce the coming of him who ‘baptizeth with the Holy Ghost’⁹, and to call men to repentance, that they might ‘flee from the wrath to come’. The baptism, therefore, required of his disciples was the outward symbol of an inward purification—‘the fruits meet for repentance’¹⁰: and thus far was it particular that it required all to undergo it—the Jews, as well as the proselytes to Judaism, who would fit themselves for the kingdom of heaven. Adults only, however, appear to have been baptized—individuals ‘confessing their sins’. The ceremony also indicated that both Jew and Gentile were polluted by nature, and required to be washed in the ‘fountain about to be opened for sin, and for uncleanness’¹.

⁷ Heb. ix. 10.

⁸ Matt. xxviii. 19.

⁹ Jo. i. 33, 34.

¹⁰ Matt. iii. 8.

¹ Zech. xiii. 1.

The water baptism of John may be regarded, then, as an intermediate step between the two ceremonies of initiation—the circumcision of the flesh, now to be done away with, and the regeneration by ‘water’ and the ‘spirit’—the rite of admission into the Church ever after to be used. It may be supposed that John did not baptize into the name of Christ, for if he had, ‘all men’ would not have ‘mused in their hearts whether he (himself) were the Christ or not’³. He came, therefore, only ‘baptizing with water’, as he was sent⁴. And that this was a ceremony rather preliminary, than of permanent efficacy, seems proved by a re-baptism of the same persons: for such must be supposed to have taken place when the 3000 were converted, and admitted into the Church, on the day of Pentecost; the Apostle Peter exhorting ‘every one of them to be baptized’, and they that ‘gladly received his word were baptized’ accordingly⁵.

The ancient ceremony of ablution, might in the abstract, confirm the opinion that the baptism of John was by immersion in the river Jordan; and the circumstance that ‘Jesus went up out of the water’⁶, does, at first sight, seem to corroborate this. In an individual instance it might not improbably be so; but with respect to the baptizing of the multitude it could hardly be the case. And as to the above-mentioned 3000, it appears altogether impossible that such an immersion should

³ Lu. iii. 15.

⁵ Ac. ii. 38, 41.

⁴ Jo. i. 33.

⁶ Matt. iii. 16.

have taken place in the middle of a city, and where there was no river Jordan.

With respect to the efficacy of John's preaching, as 'he came to bear witness of the light, that all men, through him, might believe'⁷, so it was prophesied of him, that 'many of the children of Israel should he turn to the Lord their God'⁸. His success is thus concisely testified by the Evangelist: 'There went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized by him in Jordan confessing their sins'⁹; a 'multitude came forth to be baptized'¹⁰, amongst whom were 'many of the Pharisees and Sadducees', 'publicans' also, and 'soldiers'¹.

But that there should be something surpassing this, John himself announces, when he speaks of the coming of one after him 'mightier' than he; one that 'must increase' while he was 'decreasing'². And as to our Lord undergoing this ceremony, since he was himself 'without sin', the baptism of John, in the common point of view, was superfluous. In submitting to this, therefore, expressly as he declared, in order 'to fulfil all righteousness', it may be supposed that the washing was in contemplation of his taking upon himself the priestly office, to which he would be, with the miraculous descent of the Holy Ghost, now inaugurated, after the manner of the Levitical high-priest, both by anointing and baptism.

⁷ Jo. i. 7.⁸ Lu. i. 16.⁹ Matt. iii. 5, 6.¹⁰ Lu. iii. 7.¹ Matt. iii. 7. Lu. iii. 12, 14.² Jo. i. 27. iii. 30.

The necessary preparation for the Ministry.

It fully appears throughout the whole course of the foregoing history, that under the Old Testament dispensation no one was to assume to himself the sacred functions of the Ministry uncalled, or if not duly appointed, and consecrated; no one was to 'run', except he was 'sent'; no 'stranger' to intermeddle lest he died! It will be hereafter seen that this principle operated equally under the Gospel economy, for although the consecration of the Christian ministry be not directed, and described so circumstantially, as was the case when an order of men was first separated for the sacred service, yet sufficient appears to prove, incontestably, that they act under a similar appointment to a similar office.—There are under the Gospel, as there are under the Law, persons solemnly 'ordained for men in things pertaining to God'¹, although the nature of the office, as has been observed, differs in some respects; and a pretence of individual holiness will no more support an unauthorized assumption now—under the new dispensation, than it did formerly under the old,

The remarkable case of Korah, and the 'congregation'; 'holy' as they all considered themselves, and in fact had been declared to be,—'a kingdom of priests, a holy nation'², this being expressly referred to by a Christian Apostle, St. Jude, as a

¹ Heb. v. 1.² Ex. xix. 6.

‘sign’, is a warning, never to be lost sight of by the Church, at any period of its existence.

The first proofs of this are afforded by the separation, and appointment of John the Baptist; and of Jesus Christ, ‘the Chief Shepherd, and ‘Bishop of Souls’, himself.

John the Baptist was a priest, by hereditary right, being of the tribe of Levi, and of the house of Aaron; and sent into the world expressly that he might ‘prepare the way’ for the coming of the Messiah. He had been declared by him who was ‘the head of the Church’ to be ‘more than a prophet’, and that a ‘greater’ than he had not risen of any ‘born of women’³. It was predicted of him, also, that he should be ‘filled with the ‘Holy Ghost, even from his mother’s womb’, and that he should act in the ‘spirit, and power of ‘Elias’⁴, to whom, in his habits and conduct, he bore much resemblance. Even this eminent prophet, ‘sent’ as he was from God, did not enter upon his mission till after a long course of preparation in the wilderness. Then, after ‘the word of God came unto him’⁵, imparting his commission, and instructions, as in the case of Jeremiah⁶, Ezekiel and others, he came forth, and preached and baptized, confining himself, however, to the terms of his commission⁷, the authenticity of which may fairly be argued from the attention and obedience paid to it by the Jews.

³ Matt. xi. 11.

⁴ Lu. i. 15, 17.

⁵ Lu. iii. 2.

⁶ Jer. i. 2, 4. Ez. vi. 1.

⁷ Lu. iii. 15, 16. Jo. i. 19–27.

The case of our blessed Lord, as this is particularly referred to by St. Paul, is decisive on the necessity of an outward call to the ministry. With respect to his assumption of the sacerdotal office, it is well to be considered that notwithstanding the Lord, overlooking any previous pattern, might, in the fulness of his power, have instituted an economy entirely new, yet it is plain that he did not thus, but, succeeding to a settled inheritance, and acting upon an unchangeable model, he, as St. Paul expresses it, was 'faithful', as 'a son over his own house'⁸. And although as to him any actual preparation might have been thought superfluous, and had no such taken place it would have been presumptuous, not to say impious, to have questioned the propriety of this deviation from the general rule, yet, as it pleased Him, who is the Lord, and 'head of the Church', and who was endued with a singular personal holiness, and authority, to be actually invested with such office after an usual preparation, and with like significant ceremonies, the argument receives incalculable weight from the circumstance.

Until, therefore, he was appointed to the office by an outward call, Christ lived in retirement, working apparently, in his reputed father's occupation⁹; waiting for the solemn anointing of the Holy Ghost, and the declaration of his commission from heaven. This was the case, and the conduct of him who was not only 'a minister of

⁸ Heb. iii, 6.

⁹ Matt. xiii. 55, 56. Mar. vi 3.

the circumcision', the 'Shepherd and Bishop of our Souls', but the 'head over all things to the Church', to whom it was predicted should be given 'the spirit of wisdom, and understanding, of counsel, and might, of knowledge, and of the fear of the Lord'⁰: and this not 'by measure'¹, for in him was 'all the fulness of godhead bodily'². This prophecy of Isaiah Christ expressly applied to himself, in the synagogue at Nazareth:—'this day (said he) is this scripture fulfilled in your 'ears'³. 'Behold says the Lord (by the evangelical prophet) behold my servant whom I uphold, mine 'elect in whom my soul delighteth; I have put my 'spirit upon him; he shall bring forth judgment 'to the Gentiles'⁴. This was realised when after our Lord's baptism, 'a voice from heaven' was heard, 'saying, this is my beloved son, in whom 'I am well pleased'⁵. And as 'Moses was faithful in all his house', so was Christ also 'faithful to him that appointed him'⁶. 'Though he were a son yet learned he obedience'⁷; 'not pleasing himself'⁸, but speaking, and doing according to the will of him that sent him⁹.

In like manner, as 'no man taketh this honour unto himself, but he that is called of God, as was Aaron, so also Christ glorified not himself to be made an high-priest'; but was called, anointed, and glorified, by him who said—'Thou art my 'son, to-day have I begotten thee'. And again—

⁰ Is. xi. 2.

¹ Jo. iii. 34.

² Col. ii. 9.

³ Lu. iv. 17—21.

⁴ Is. xlii. 1.

⁵ Matt. iii. 17.

⁶ Heb. iii. 2.

⁷ Heb. v. 8.

⁸ Rom. xv. 3.

⁹ Jo. xii. 49.

‘Thou art a priest for ever after the order of Melchizedek’⁸. This appointment our Lord continually refers to. He speaks not of his actions as proceeding from himself, but that he did as the Father which sent him had ‘given him commandment’⁹, declaring, that if he ‘honoured himself, his honour was nothing’; it was ‘the Father that honoured him’, the God whom the Jews also acknowledged⁰. On one occasion he reprobates their conduct for charging him with blasphemy, ‘whom the Father had sanctified’, or consecrated into the holy function¹; and it may be remarked in advance, that when he began in part to delegate the commission to others, he refers the origin, and authority of it to the same source. ‘He that receiveth you, or despiseth you, receiveth or despiseth me’, and, in so doing, ‘him that sent me’². This same sentiment is also entertained by his successors. Ye ‘received me (says St. Paul) as an ‘angel of God, even as Christ Jesus’³.

As the members of the sacred body took not on themselves the full discharge of their duty till they had attained the age of thirty, so also was it at this age that our Lord entered on the evangelical office; when he was baptized by John, in order to his ‘fulfilling all righteousness’. Then ‘God anointed Jesus of Nazareth with the Holy Ghost, and with power’⁴—ordained him like as others were ordained, but with ‘the oil of gladness above his

⁸ Heb. v. 4—6. ⁹ Jo. xiv. 31. ⁰ Jo. viii. 54. ¹ Jo. x. 36.

² Matt. x. 40. Lu. x. 16. Jo. xiii. 20. ³ Gal. iv. 14. ⁴ Ac. x. 38.

fellows'—above all that preceded, or should follow him in the sacred office. And after a preparation of forty days and nights' fasting, as Moses had gone through before receiving his commission, and after the washing and anointing, as Aaron, and his sons, had been consecrated to the priesthood³: then, and only 'from that time, began Jesus, the High-Priest, and Apostle of our Christian profession, going, 'in the power of the spirit into Galilee'⁴, to 'preach' the Gospel of the kingdom of heaven, as a priest lawfully consecrated, and ordained; and to 'manifest forth his glory', by the working of miracles, as the long-expected prophet 'that should come'⁵.

The junction of the human with the divine nature is well understood in the wonderful economy of man's redemption. But perhaps it is more evident in the part our Lord took, for a time, in the earthly government of the Church. Herein he is seen acting as 'a minister of the circumcision', precisely as the Apostles afterwards acted in furtherance of his instructions, and in the full establishment of his Church. He veiled his divine knowledge, and caused 'the true light' to rise upon the world gradually; speaking in parables, and according as his disciples were able to bear it.

³ Ex. xxix. 4, 7.

⁴ Lu. iv. 14.

⁵ Matt. iv. 17. Jo. ii. 11.

Evidence of Analogy for a perpetual threefold Ministry.

It may be assumed that when God, 'with whom is no variableness, neither shadow of turning'¹, had laid down a plan of an Hierarchy for the government of the Church, which was strictly to be carried into effect by his appointed vicegerent, ('for see' said he to Moses, 'that those make all 'things according to the pattern shewed to thee in 'the mount'²;) he would not make a change in an administration so carefully organized, without affording that manifestation of his will, and intentions, as should leave his people in no doubt as to the nature of their expected obedience.

The foundation of a well-defined threefold ministry in the Church, under the Jewish dispensation, was laid by Jehovah, the Lord God Almighty; on his announcing his pleasure, 'Let them 'make me a sanctuary; that I may dwell amongst 'them'³. It was for the proper service of this sanctuary, wherein he vouchsafed to 'set his name', a particular family was separated from the congregation at large; of the members of which were constituted, and consecrated under most particular directions, the three several, and distinct orders of *High Priest*, *Priests*, and *Levites*.

Such an Hierarchy, then, being thus established in the Church, it may farther be assumed that

¹ Jas. i. 17.² Heb. viii. 5.³ Ex. xxv. 8.

the angel Jehovah, the very Lord and 'head of 'the Church', he who is expressly declared to be the same yesterday, to-day, and for ever',—that he would not, on his appearance upon earth, slightly regard such an economy, much less that he would abolish it, without substituting some other, of no less authority, in its stead. And it may be shewn that our Lord did not, in the establishment founded by him, and constituted for perpetual endurance, deviate from this pattern, but that the form and economy of the priesthood, properly to be termed the Christian priesthood, and in which he himself took part, differed not from that which he then found in existence, but that the Levitical priesthood, typical, and temporary, was succeeded by another that was to be substantial, and permanent; the shadow yielding to the substance—the promised better things to come!

The proofs of this may be grounded on—first, his own marked conduct towards the yet existing establishment, during the whole course of his ministry; the complete substitution not taking place while he continued on earth. Secondly, on the course he pursued in ordaining ministers, to act according to exigency, and in preparation for such substitution. And thirdly, on the course, perfectly in unison with this, which the Apostles also followed, his successors solemnly appointed, and the undeviating perseverance in the same by their successors, and those taking their place in continued succession even to the present day.

One argument brought against the substituted economy is, that it is not announced in the Scriptures of the New Testament in express terms; not precisely defined—not declared by any such authority, as was the Levitical Hierarchy. But this objection may be ranked with one equally specious made by the unbelieving Jew against the whole Gospel dispensation. He requires it to be shewn that the new covenant of grace, by which the law, given with such awful solemnity on Mount Sinai, was abrogated, be proved by a like solemn annunciation. Now the Christian denies a like necessity for this, because the nature and efficacy of the new covenant between God and man, are to be gathered unequivocally from the analogy of faith.

Here then may the maintainers of the legitimacy of the Church of England establishment—of the threefold Ministry under episcopal government, take their stand, and contend for it on incidental proof, on the fair grounds of analogy, without undertaking to produce express literal precepts and directions, which, it may be with confidence asserted, it would be equally, or more difficult for the adversary to find, as a warrant for its rejection!

Neither the things that our Lord taught, nor the manner of his teaching, were contrary to what might be expected from ‘one of the old prophets risen again’⁴. It will be found that in

⁴ Lu. ix. 19.

discipline, as well as in doctrine, he refined, and perfected, but did not 'destroy' the law. Shewing its accomplishment in himself, as to its types, and some of its ceremonial institutions, he declared the full extent of the law, and required an obedience thereto even more extensive, while it was more spiritual. He came with 'the ministration of the spirit' giving life⁵; preaching more clearly the doctrine of reconciliation, and thus bringing 'life and immortality to light'⁶. There being 'hid in time all the treasures of wisdom and knowledge'⁷, and coming from 'the bosom of the Father to declare him'⁸, he preached the gospel to the poor, rest to the weary, deliverance to the captives of sin and Satan, peace passing understanding to the world, and God's good will towards mankind. All this he was ordained to 'preach in the great congregation'⁹, and as St. Paul avowed, and magnified his office, so did Christ 'declare the decree' of his own ordination⁰. He also magnified his office, by an appeal to the witness of the prophets, of John his forerunner, of the Father speaking from heaven, and of the miracles which he did.

On all occasions he acted as with a delegated authority; and when even he absolved the sinner, by the forgiveness of his sins, the multitude, who 'marvelled' thereat, 'glorified God which had given such power unto men'¹. In two of his

⁵ Cor. iii. 6.

⁶ 2 Tim. i. 10.

⁷ Col. ii. 3.

⁸ Jo. i. 18. x. 36.

⁹ Ps. xl. 9.

⁰ Ps. ii. 7.

¹ Matt. ix. 10.

most miraculous acts,—the raising from the dead, and the forgiveness of sins, Christ exercised no other specific power than he afterwards delegated to the Apostles ; evidently shewing, that in all this he was acting ministerially in the Church, though with a far more eminent display of authority than his Apostles, as they also exhibited this over their successors. And it may be considered, as in full accordance with this reasoning, that our Lord instituted the rite of Baptism, and the ceremony of the Lord's Supper : himself perhaps at first baptizing², as his Apostles afterwards did ; and first consecrating and delivering the sacred elements. Both the names, and offices, of all the three orders were assumed by him ; and it will be seen that this, the first Bishop under the new, or Christian dispensation, did clearly exercise the functions of the episcopacy—ordination, and the government of the Church ; and by the most lively figures and energetic language, did declare his reprobation of all who should enter into the sheepfold by any other door³.

In all this Christ, the Messiah, the Son of Man, 'made like unto his brethren', that he might be 'touched with a feeling of our infirmities', 'an High Priest over the house of God'⁴, may clearly be distinguished from the eternal High Priest, 'holy, harmless, undefiled, and made higher than the heavens', the 'High Priest of good things to come by a greater and more perfect tabernacle,

² Jo. iii. 22.³ Jo. x. 1—18.⁴ Heb. ii. 17. iv. 15. x. 21.

not made with hands'⁵, who is now 'passed into the Heavens, Jesus the Son of God', and 'sat on the right hand of the throne of the Majesty in the Heavens'⁶.

⁵ Heb. vi. 20. vii. 26. ix. 11.

⁶ Heb. iv. 14. viii. 1.

CHAPTER XV.

GENERAL VIEW OF THE LIFE, AND PUBLIC MINISTRY, OF OUR LORD JESUS CHRIST.

THE EARLY LIFE, JOURNEYS, PREACHING, AND DOCTRINE OF CHRIST—HIS CRUCIFIXION AND BURIAL—HIS RESURRECTION, APPEARANCE TO HIS DISCIPLES, AND ASCENSION—THE PROBABLE CONTINUANCE OF HIS MISSION—HIS CHARACTER.

The early life, journeys, preaching, and doctrine of Christ.

THE history of the life, and public ministry, of our blessed Lord passed on earth, has been generally divided into *seven periods*; comprising unequal portions of time, and events of unequal importance.

(The following scheme is compiled principally according to Abp. Newcome's Harmony, adopted by Dr. White, in his Diatessaron.)

The first period is from the commencement of the evangelical history to the baptism of our Lord, (or the preaching of John the Baptist; comprising thirty, or thirty-one years and six months; beginning three or four years before the commencement of the vulgar æra, and extending to A. D. 28,

29, or according to some, 30.) The events, and journeys of our Lord contained in this period are as follows,—as they are recorded by the Evangelists generally. The miraculous conception of Mary at *Nazareth*, in *Lower Galilee*, and birth of Christ at *Bethlehem*. (Matt. i. 18-25. Lu. i. 26-56. ii. 1-20.) The circumcision, and presentation of the child Jesus, in the Temple, at *Jerusalem*. (Lu. ii. 21-38.) The coming of the wise men from the east, to worship him there. The flight of the holy family into *Egypt*; preserving the child Jesus from being destroyed with the Innocents, by Herod. (Matt. ii. 1-18.) The return to *Nazareth*, after the death of Herod. (Matt. ii. 19-23. Lu. ii. 39.) The attendance on the Passover at *Jerusalem*, when Jesus was twelve years of age: and his dispute with the Doctors in the Temple. The return again to *Nazareth*: Christ continuing subject to his parents. (Lu. ii. 40-52.) During this period also, these collateral events occur. The predicted conception of Elizabeth at Jerusalem, and birth of John the Baptist. (Lu. i. 5-25, 57-80.) The genealogy of Christ is given: through Joseph by St. Matthew, principally for the Jews; and through Mary, for the Gentiles, by St. Luke. (Matt. i. 1-17. Lu. iii. 23-38.)

The scenes of this period lie respectively in *Nazareth*, *Bethlehem*, *Egypt*, and *Jerusalem*.

The second period is from the baptism of Christ, (or preaching of John,) to the beginning of the ensuing Passover; comprising a space of six

months only, A.D. 28, 29, or 30; and contains the following events. The preaching of John the Baptist, the forerunner of our Lord, in the wilderness of Judea, and his baptizing at the river *Jordan*. (Matt. iii. 1-12, Mark i. 4-8. Lu. iii. 1-17.) Jesus goes from *Nazareth* to *Bethabara*, on the other side of the river Jordan, and is baptized by John at the river. (Matt. iii. 13-17. Mark i. 9-11. Lu. iii. 21-23. Jo. i. 28-29.) His temptation in the *wilderness of Judea*, and on the Temple, at *Jerusalem*. (Matt. iv. 1-11. Mark i. 12, 13. Lu. iv. 1-13.) Two of John's disciples follow Jesus; Simon Peter joins them. (Jo. i. 39-42.) The calling of Philip, and Nathaniel. (Jo. i. 43-51.) Jesus goes into *Galilee*. The marriage feast at *Cana*. (Jo. ii. 1-11.) The removal of the holy family to *Capernaum*. (Jo. ii. 12.)

The scenes of this period lie in *Nazareth*, *Bethabara*, the *wilderness of Judea*, *Jerusalem*, and *Cana* and *Capernaum* in *Galilee*.

The third period is from the first Passover, or the commencement of Christ's public ministry, to the second Passover; comprising twelve months, A.D. 29, 30, or 31; and contains the following events. The journey of Jesus from *Galilee* to *Jerusalem* to the Passover. He purges the Temple. (Jo. ii. 13-22.) His discourse with Nicodemus. (Jo. iii. 1-21.) He goes with his disciples into the *land of Judea*, where he tarries, and baptizes: John baptizing in the mean while at Enon, in *Samaria*, near to *Salim*, and testifying of Christ's su-

perior dignity. (Jo. iii. 22-36.) On John's imprisonment Jesus returns into *Galilee*. (Matt. iv. 12. Mark i. 14. Lu. iv. 14. Jo. iv. 43.) The cause of this imprisonment detailed. (Matt. xiv. 3-5. Mark vi. 14-20. Lu. iii. 19. 20.) His conversation with the woman of Sychar, in *Samaria*, on his way; and the conversion of the Samaritans. (Jo. iv. 4-44.) After a stay of two days our Lord proceeds to *Galilee*, (Jo. iv. 43.) and then begins to 'preach the Gospel of the kingdom of God', and to teach in the synagogues, (Matt. iv. 17. Mark i. 14, 15.) his fame being spread round about. (Lu. iv. 14, 15. Jo. iv. 45.) Jesus cures a nobleman's son at *Capernaum*. (Jo. iv. 46-54.) He goes to *Nazareth*, and preaches in the synagogue, but they thrust him out, (Lu. iv. 16-30.) wherefore he goes, and dwells at *Capernaum*. (Lu. iv. 31. Mark iv. 13-16.)

The calling of Simon, and Andrew, and James, and John, by the *lake of Gennesaret*, or *sea of Galilee*. (Matt. iv. 18-22. Mark i. 16-20. Lu. v. 1-11.) At *Capernaum* Christ does many miracles, in the synagogue, and elsewhere. (Mark i. 21-34. Lu. iv. 33-41.) He retires into a solitary place, (Mark i. 35.) and then coming forth, teaches, and preaches in the towns, and synagogues, *throughout all Galilee*. (Matt. iv. 23. Mark i. 38, 39. Lu. iv. 43, 44.) His fame is spread through all Syria, and multitudes come from all parts to be healed. (Matt. iv. 24, 25. Mark i. 45. ii. 1. Lu. v. 15.) A man full of leprosy healed; probably at *Chorazin*, or *Bethsaida*, and desired to show himself

to the priest; he blazes the matter abroad. (Matt. viii. 2-4. Mark i. 40-45. Lu. v. 12-14.) After some days, Jesus again enters *Capernaum*; and it being known, the Pharisees and Doctors of the Law come from all Galilee, and Judea, and Jerusalem. He heals a paralytic, pronouncing forgiveness of his sins. The Scribes and Pharisees reason on the apparent blasphemy; but the people 'glorify God'. (Matt. ix. 1-8. Mark ii. 1-12. Lu. v. 17-26.) The calling of Matthew, or Levi, by the *sea of Galilee*. (Matt. ix. 9. Mark ii. 13, 14. Lu. v. 27, 28.)

The scenes of this period are in *Jerusalem*, the *land of Judea*, *Samaria*, *Capernaum*, and *Nazareth*, and all the towns of *Galilee*, and the neighbourhood of the *lake of Gennesaret* or *sea of Galilee*.

The fourth period is from the second to the third passover; comprising twelve months. A. D. 30, 31, or 32. and contains the following events. Christ's journey again to *Jerusalem*, to the Passover. He heals an infirm man in the pool of *Bethesda*, on the Sabbath day; the Jews dispute with him thereon. (Jo. v. 1-47.) The disciples vindicated for plucking the ears of corn on the Sabbath, in the return from *Jerusalem* to *Galilee*, the Son of Man being 'Lord of the Sabbath'. (Matt. xii. 1-8. Mark ii. 23-28. Lu. vi. 1-5.) The man with the withered hand healed in the synagogue at *Galilee* on the Sabbath. (Matt. xii. 9-13. Mark iii. 1-5. Lu. vi. 6-10.) The Pharisees and

Herodians conspire against Jesus ; he withdraws with his disciples to *the Sea* ; great multitudes follow him, and he heals them all ; the unclean spirits acknowledging him to be 'the Son of God'. (Matt. xii. 14, 15. Mark iii. 6-12. Lu. vi. 11.)

The selection, and nomination of the twelve Apostles. (Matt. x. 2-4. Mark iii. 13-19. Lu. vi. 12-16.) A general healing of diseases ; and unclean spirits ejected. (Lu. vi. 17-19.) The Sermon on the Mount, (the Lord's Prayer first taught) (Matt. v. vi. vii. Lu. vi. 20-49.) The Centurion's servant healed at *Capernaum*. (Matt. viii. 5-13. Lu. vii. 1-10.) The widow's son raised from the dead, at *Nain*. (Lu. vii. 11-17.) John's message by his two disciples to Christ : The answer ; eulogy on John, and justification of himself. (Matt. xi. 2-19. Lu. vii. 18-35.) The woe denounced against the cities, Chorazin, Bethsaida, and *Capernaum*. (Matt. xi. 20-23.) Encouragement, and invitation to the 'heavy laden'. (Matt. xi. 24-30.) The forgiveness of the woman, a sinner, at the Pharisee's house, and the instruction by the parable of the two debtors. (Lu. vii. 36-50.)

Jesus takes a second circuit through *Galilee*, the twelve accompanying him ; many healed, and converts made at *Capernaum*. The blasphemy of the Scribes and Pharisees who had come from Jerusalem ; their severe reproof in the parable of the unclean spirit. (Matt. ix. 35. xii. 22-45. Mark vi. 6. iii. 19-30. Lu. viii. 1-3. xi. 14-23. 16. 29-36. 24. 28. Christ's declaration who are his relations,—those who do the will of God. (Matt. xii.

46-50. Mark iii. 31-35. Lu. viii. 19-21.) When at dinner with a Pharisee, he denounces woes against the Pharisees, scribes, and lawyers. (Lu. xi. 37-54.) He guards his disciples against undue care; and reprehends the multitude at *Capernaum*; the parable of the rich fool; the faithful servant; and cumbering fig-tree. (Lu. xii. 1-59. xiii. 1-9.) Christ teaches by parables from a ship on the *sea of Galilee*; the sower and seed; the wheat and tares; the grain of mustard seed; the pearl of great price, &c. (Matt. xiii. 1-53. Mark iv. 1-34. Lu. viii. 4-18.) A tempest on crossing *the Lake*, or sea, miraculously stilled. (Matt. viii. 18-27. Mark iv. 35-41. Lu. viii. 22-25. ix. 57-62.) Two demoniacs healed in the country of the *Gergesenes*, or *Gadarenes*, over against *Galilee*, and the destruction of the swine. (Matt. viii. 28-34. Mark v. 1-20. Lu. viii. 26-39.)

The return to *Capernaum*, Levi's feast; remonstrance of the Pharisees, and Christ's explanation of his conduct; the parable of the new wine, and old bottles, &c. (Matt. ix. 1. 10-17. Mark v. 21. ii. 15-22. Lu. viii. 40. v. 29-39.) Jesus restores to life the daughter of Jairus, a ruler of the synagogue, Peter, James, and John accompanying him. He heals a woman with an issue of blood on the way. (Matt. ix. 18-26. Mark v. 22-43. Lu. viii. 41-56.) The healing of two blind men, and casting out a dumb spirit, the Pharisees blaspheming. (Matt. ix. 27-34.) Jesus revisits *Nazareth*, but is treated contemptuously, as a

prophet in his own country; and could do not many mighty works because of their unbelief. (Matt. xiii. 54-58 Mark vi. 1-6.)

The twelve are instructed, and sent forth to preach, from *Galilee*. (Matt. ix. 36-38. x. 1-42. Mark vi. 7-11. Lu. ix. 1-5.) They go through the towns, preaching the gospel, and healing every where. (Mark vi. 12, 13. Lu. ix. 6.) Jesus, in the mean while, preaches through the cities of *Galilee*. (Matt. xi. 1.) The death of John the Baptist. (Matt. xiv. 6-12. Mark vi. 21-29.) Herod hears of Jesus. (Matt. xiv. 1, 2. Mark vi. 14-16. Lu. ix. 7-9.) The Apostles return to *Caper-naum*, and report what they had done. (Mark vi. 30, 31. Lu. ix. 10.) Jesus passes over *the sea of Galilee*, and retires to the desert of *Bethsaida*; and a great multitude following him, he miraculously feeds five thousand persons. (Matt. xiv. 13-21. Mark vi. 32-44. Lu. ix. 10-17. John vi. 1-14.) The disciples recross the sea. The people desiring to make him a king, Jesus goes into a mountain alone, and then *walks on the sea*, joining his disciples. On their landing, he heals the sick. (Matt. xiv. 22-36. Mark vi. 45-56. John vi. 15-21.) His discourse with the multitude at *Caper-naum*, and with his disciples in the synagogue. He declares his flesh to be the 'bread of life', Peter's confession. (John vi. 22-71.)

The scenes of this period lie in *Jerusalem*, *Caper-naum*, *Gadara*, *the sea of Galilee*, and *Bethsaida*.

The fifth period is from the third to the fourth

Passover, comprising twelve months, A. D. 31, 32, or 33. and contains the following events. Jesus remains in *Galilee*, not at first going to Jerusalem to the feast of Tabernacles, the Jews in Jewry seeking to kill him. (John vii. 1.) His discourse with the Scribes and Pharisees which came from Jerusalem, as to eating with unwashen hands ; and on their traditions, and hypocrisy. (Matt. xv. 1-20. Mark vii. 1-23.) He goes into the coasts of *Tyre and Sidon*, and heals the Syrophenician woman's daughter. (Matt. xv. 21-28. Mark vii. 24-30.) He returns to the sea of *Galilee* through the coast of *Decapolis*, and heals many. (Matt. xv. 29-31. Mark vii. 31-37.) At *Decapolis* he feeds four thousand persons ; and proceeds *by sea*, to the coast of *Magdala*, and *Dalmanutha*. (Matt. xv. 32-39. Mark viii. 1-10.) The Pharisees and Sadducees, tempting him, ask a sign from heaven. (Matt. xvi. 1-4. Mark viii. 11, 12.) After recrossing the Sea, Jesus cautions his disciples against the leaven of the Pharisees, of the Sadducees, and of Herod. (Matt. xvi. 4-12. Mark viii. 13-21.) At *Bethsaida* he restores a blind man to sight. (Mark viii. 22-26.) Going through the towns of *Cesarea-Philippi*, Peter repeats his confession, and receives a blessing. (Matt. xvi. 13-20. Mark viii. 27-30. Lu. ix. 18-21.) Jesus for the first time apprises the disciples of his approaching sufferings, his death, and resurrection. Peter rebuking him, is himself severely rebuked by Christ. The doctrine of the

cross is declared. (Matt. xvi. 21-28. Mark viii. 31-38. ix. 1. Lu. ix. 22-27.)

The transfiguration ; in the presence of Peter, James, and John ; Christ's discourse with them as to Elias, or John the Baptist. (Matt. xvii. 1-13. Mark ix. 2-13. Lu. ix. 28-36.) Jesus casts out a deaf and dumb spirit, which his disciples, those left behind, could not. (Matt. xvii. 14-21. Mark ix. 14-29. Lu. ix. 37-43.) He returns to *Galilee*, and again he foretells his sufferings, and resurrection, his disciples still not understanding this saying. (Matt. xvii. 22, 23. Mark ix. 30-32. Lu. ix. 43-45.) At *Capernaum* Jesus pays the tribute money by working a miracle. (Matt. xvii. 24-27. Mark ix. 33.) The disciples contending who should be the greatest, Christ's discourse with them thereon. The parable of the lost sheep ; and the wicked servant. (Matt. xviii. 1-35. Mark ix. 33-50. Lu. ix. 46-50.)

The appointment of the Seventy, and their instructions. (Lu. x. 1-16.) Jesus goes to *Jerusalem* at the feast of Tabernacles ; his conduct, and discourse there ; the attempt of the Jews, and the Pharisees against him, with the defence of the officers, and of Nicodemus. (Jo. vii. 2-53.) He goes to the *Mount of Olives*. (Jo. viii. 1.) Returning to the Temple in the morning, a woman taken in adultery is brought to him, and, to the confusion of her accusers, is absolved. (Jo. viii. 2-11.) His discourses with the Scribes and Pharisees ; and with the Jews as to his being 'before Abraham': their attempt to stone him. (Jo. viii. 12-59.) Je-

Jesus restores to sight, a man blind from his birth; the arguments of the Pharisees thereon. (Jo. ix. 1-41.) He describes himself as the good shepherd; a division of opinion respecting him among the Jews. (Jo. x. 1-21.) On his return to *Galilee*, now the third time, the Seventy report to him their success. (Luke x. 17-24.) A lawyer instructed by the parable of the good Samaritan. (Luke x. 25-37.) The disciples again taught how to pray in the settled form—the Lord's prayer. (Luke xi. 1-13.)

Jesus teaching in the synagogue, cures a woman infirm for eighteen years, on the sabbath-day; reprehends the ruler of the synagogue; answers the question, 'who shall be saved', and deplores the fate of Jerusalem. (Luke xiii 10-35.) He eats with the chief Pharisee, on the Sabbath; and heals a man of the dropsy; his defence thereof; discourse as to the chief seats, and on treating the poor; the duty, and difficulty of taking up the cross. (Luke xiv. 1-35.) Christ justifies himself against the Pharisees, and scribes, for communing with publicans, and sinners, by the parables of the lost sheep, the piece of silver, and the prodigal son. (Lu. xv. 1-32.) He instructs his disciples, by the parable of the unjust steward; and denounces the luxury of the Pharisees, by that of the rich man, and Lazarus. (Lu. xvi. 1-31. xvii. 1-10.)

Going up to *Jerusalem*, Jesus passes through *Samaria*, and *Galilee*. Sending messengers before him into a village of the Samaritans, and the inhabitants refusing to receive them, James, and

John, would have him call down fire from heaven, but he reproves them. (Lu. xvii. 11. ix. 52-56.) He heals ten lepers; and explains to the Pharisees, the coming of the kingdom of God. (Lu. xvii. 12-37.) Jesus instructs his disciples as to fervent prayer, by the parable of the unjust judge; and certain self-righteous, by that of the Pharisee and publican. (Lu. xviii. 1-14.) He visits, and instructs Martha, and Mary, at *Bethsaida*. (Lu. x. 38-42.)

Jesus attends the feast of Dedication at *Jerusalem*; and asserting himself to be the Christ, against the Jews, they attempt to take him, but he escapes. (Jo. x. 22-39.) He goes to *Bethabara* after the feast. (Jo. x. 40-42.) Jesus raises Lazarus from the dead at *Bethany*; the chief priests and Pharisees conspire against him; he therefore goes into *Judea*, beyond Jordan, or *Peræa*, a country which he had not before visited, (Matt. xix. 1. Mark x. 1.) and afterwards to the city of *Ephraim*, where he continues with his disciples. (Jo. xi. 1-54.) Great multitudes follow, whom he heals. Here, also, the Pharisees come to him, and tempt him on the question of divorce. (Matt. xix. 1-12. Mark x. 1-12.) He receives, and blesses the young children: (Matt. xix. 13-15. Mark x. 13-16. Lu. xviii. 15-17.) and instructs his disciples, from the case of the rich young man, a ruler; and by the parable of the labourers in the vineyard. (Matt. xix. 16-30. xx. 1-16. Mark x. 17-31. Lu. xviii. 18-30.)

In going again to *Jerusalem*, Jesus privately foretells his sufferings to the twelve; but the say-

ing was still hid from them. (Matt. xx. 17-19. Mark x. 32-34. Lu. xviii. 31-34.) James, and John, make an ambitious request, to the indignation of the ten, but Jesus explains to them. (Matt. xx. 20-28. Mark x. 35-45.) They come to *Jericho*; and on leaving it Christ restores two blind men to sight. (Matt. xx. 29-34. Mark x. 46-52. Luke xviii. 35-43. xix. 1.) He visits Zaccheus, a chief publican, near to *Jerusalem*: and being now again nigh that place, and the Jews expecting the coming of the kingdom of God, he instructs them thereon, by the parable of the nobleman, and his ten servants. (Lu. xix. 2-28.) Six days before the Passover, he reaches *Bethany*. (Jo. xi. 55-57. xii. 1. 9-11.)

When at *Bethphage*, at the *Mount of Olives*, Jesus sends two disciples to bring him an ass, with her colt; on which he may ride; and he thus makes his public entry into *Jerusalem*, according to prophecy, on Sunday, five days before the Passover; predicting its fall, as he approaches. (Matt. xxi. 1-16. Mark xi. 1-11. Lu. xix. 29-44. Jo. xii. 12-19.) As the first act, our Lord goes into the Temple, 'looking round about upon all things'. He heals the blind and the lame: receiving graciously the Hosannas of the children, and defending this against the chief priests and scribes. (Matt. xxi. 10-16. Mark xi. 11.) Certain Greeks who were worshipping at the feast, desiring to see Jesus, his conversation with Andrew and Philip. A voice from heaven, answering him, is heard; and he speaks of his being 'lifted up'—the 'death he

should die'. Some believe on him, even among the chief rulers; but others not, according to the prophecy of Esaias. (Jo. xii. 20-50.) At even, Christ returns to *Bethany* with the twelve. (Matt. xxi. 17. Mark xi. 11.)

On the morrow, Monday, the first day of the Passion-week, returning to the city, Jesus curses the barren fig-tree in his way. (Matt. xxi. 18. 19. Mark xi. 12-14.) Going into the Temple, he casts out the buyers, and sellers, now the second time; and teaches daily therein. The chief priests, and scribes, and the chief of the people, seek to destroy him, but can find no occasion. (Matt. xxi. 12. 13. Mark xi. 15-18. Lu. xix. 45-48.) He goes again to *Bethany* at even, and returns the next day, Tuesday, when the fig-tree is found withered. His discourse to his disciples on the efficacy of faith, and prayer. (Matt. xxi. 19-22. Mark xi. 19-27.) Jesus continuing to teach the people in the Temple, the chief priests, and scribes, and elders, demand his authority, when he silences them by a question also, as to the baptism of John: adding the parables of the man and his two sons; the householder and the wicked husbandmen; and the king who made a marriage for his son. On this, perceiving that he spake of them, they seek to lay hands on him, but fear the people. (Matt. xxi. 23-46. xxii. 1-14. Mark xi. 27-33. xii. 1-12. Lu. xx. 1-19.) The Pharisees, and Herodians, endeavouring to entangle him in his talk, as to paying tribute to Cæsar; and the Sadducees as to the resurrection of the dead: he shews the latter, that

‘God is not the God of the dead, but of the living’, and silences the Pharisees by a question as to David, and Christ his Lord. One of the Scribes answering ‘discreetly’, is declared to be ‘not far from the kingdom of God’. (Matt. xxii. 15-46. Mark xii. 13-37. Lu. xx. 20-44.) Jesus publicly re-proves the hypocrisy of the Scribes and Pharisees, though acknowledging their authority, as ‘sitting in Moses’s seat’. (Matt. xxiii. 1-39. Mark xii. 38-40. Lu. xx. 45-47.) He commends the widow’s offering to the treasury, above the gifts of the rich. (Mark xii. 41-44. Lu. xxi. 1-4.)

On his leaving the Temple the disciples point out to him the magnificence and riches of it, when he predicts its entire destruction, and afterwards on the *Mount of Olives*, to Peter, James, and Andrew, the signs that shall precede this, their own persecution, the coming of the Lord to judgment, and the proceedings of the last great day. (Matt. xxiv. xxv. Mark xiii. Lu. xxi. 5-36.) Christ continues in the day time teaching in the Temple, where the people come early in the morning to hear him; and in the night goes to, and abides in the *Mount of Olives*. (Lu. xxi. 37, 38.)

On the Wednesday, two days before the Passover, the chief priests, scribes, and elders assemble in the palace of the High Priest; consulting how they may destroy Jesus without an uproar of the people. (Matt. xxvi. 2-5. Mark xiv. 1. 2. Lu. xxii. 1. 2.) Jesus foretells his being betrayed and crucified, at the approaching feast; and then goes to the house of Simon the leper, in *Bethany*,

where Mary anoints his head, and feet; his defence of this against the objection of Judas, who goes to the chief priests, and betrays him. (Matt. xxvi. 1. 2. 6-16. Mark xiv. 3.)

The scenes of this period lie in *Galilee, Tyre and Sidon, Decapolis, Magdala, and Dalmanutha, Bethsaida, Cæsarea-Philippi, Samaria, Jerusalem, Bethany, Bethabara, Peræa, Ephraim, and Jericho.*

The Crucifixion and Burial of Jesus Christ.

The sixth period comprises three days A. D. 31, 32, or 33, and contains the events of the fourth Passover; the scene lying wholly in *Jerusalem, and its neighbourhood.*

Jesus sends Peter and John on Thursday, from *Bethany*, to prepare a place *at Jerusalem*, for his eating the Passover. In the evening he goes there with the twelve; their dispute for pre-eminence; he washes their feet as a lesson of humility, and announces that one of them should betray him. He then delivers the sop to Judas, who immediately goes out to effect his purpose. Christ gives his disciples the new commandment, and foretells the smiting of the shepherd, and the scattering of the sheep, but that he will go before them into Galilee. He predicts Peter's fall, and recovery; and, after the Paschal Supper, institutes his own ordinance,—the Lord's Supper. He comforts his disciples, and prays for them, as his chosen Apostles to the world, in a lengthened

discourse. (Matt. xxvi. 17-29. 31-35. Mark xiv. 12-25. 27-31. Lu. xxii. 7-38. Jo. xiii.-xvii.) After concluding with an hymn, they go to the garden of *Gethsemane*, in the *Mount of Olives*; Jesus proceeds, with Peter, and James, and John only, and suffers great agony of soul. His rebuke of the disciples sleeping, particularly Peter; his prayer three times; the bloody sweat; an angel strengthens him. (Matt. xxvi. 30. 36-46. Mark xiv. 26. 32-42. Lu. xxii. 39-46.)

Jesus is betrayed by Judas, bound and taken, first before Annas, and then before Caiaphas; the disciples forsaking him, but Peter following at a distance into the palace; where he denies his Lord three times, and the cock crows, as predicted. Our Lord's look towards him, and his bitter tears and repentance. (Matt. xxvi. 47-58. 69-75. Mark xiv. 43-54. 66-72. Lu. xxii. 47-62. Jo. xviii. 2-18. 24-27.) Friday, as soon as it is day, Jesus is taken before Caiaphas and the council, defends himself, false witnesses are procured, but agree not in their evidence. Jesus asserts that he is the Christ, is convicted of blasphemy, condemned, and declared worthy of death. He is then mocked, spit upon, and beaten. (Matt. xxvi. 57-68. Mark xiv. 53-65. Lu. xxii. 66-71. Jo. xviii. 19-23.)

Later in the morning, after a consultation between the chief priests, the elders, the scribes, and the whole council, Jesus is led before Pontius Pilate; who refuses to judge him, till they accuse him of forbidding to give tribute to Cæsar, and calling himself Christ, a king. (Matt. xxvii. 1. 2.

Mark xv. 1. Lu. xxiii. 1. 2. Jo. xviii. 28-32.) Pilate, in the judgment hall, interrogates Jesus but finds no fault in him; and being farther pressed by the Jews, and learning that he is a Galilean, he sends him to Herod. (Matt. xxvii. 11-14. Mark xv. 2-5. Lu. xxiii. 2-7. Jo. xviii. 33-38.) Herod questions him; and then, after mocking him, with his men at war, sends him back to Pilate. (Lu. xxiii. 8-12.)

Pilate again summons the chief priests, rulers, and people, and proposes to release him according to the custom of the feast; but they demand Barabbas, and desire that Jesus may be crucified. Pilate is cautioned by his wife against proceeding; but he directs that Jesus should be scourged, and delivers him to the soldiers, who mock, and abuse him, putting on him a crown of thorns, and a purple robe. (Matt. xxvii. 15-23. 26-30. Mark xv. 6-19. Lu. xxiii. 13-23. Jo. xviii. 39, 40. xix. 1-3.) Pilate shews Jesus in this debased condition, still wishing to release him, but the Jews declare that by their law he ought to die for making himself the Son of God; and assert that Pilate would not be Cæsar's friend if he should let him go. Pilate therefore takes his place on a public judgment seat, in Gabbatha, or the pavement, at the sixth hour in the morning, and again exhibits him to them, ironically, as their king, as one unlikely to usurp regal authority. They declare, as if in reproach of Pilate's conduct, they have no king but Cæsar. (Jo. xix. 4-15.)

Their voices prevailing, Pilate at length releases

Barabbas, and delivers Jesus to be crucified; washing his hands, however, as being innocent of his blood. (Matt. xxvii. 24-31. Mark xv. 15-20. Lu. xxiii. 23-25. Jo. xix. 16.) Judas returns the silver, and destroys himself, the money is laid out as predicted. (Matt. xxvii. 3-10. Acts i. 16-20.)

Jesus is taken to be crucified: Simon of Cyrene is made to bear his cross. Our Lord's address to the women that bewailed him. On coming to *Golgotha*, and Mount *Calvary*, they offer him vinegar, and gall, (wine and myrrh,) which he refuses. They crucify him at the third hour, between two thieves; Pilate puts a superscription over him, which offends the Jews. The four soldiers share his garments. Jesus prays to the Father for their forgiveness. The passers by, (not the people at large, Lu. xxiii, 35.48.) the chief priests, scribes, and elders, the soldiers, and one of the thieves deride and reproach him. The three Mary's, and John, stand by the cross, and he recommends his mother to the care of his beloved disciple. (Matt. xxvii. 31-44. Mark xv. 20-32. Lu. xxiii. 26-43. Jo. xix. 16-27.) From the sixth to the ninth hour, (from noon to three o'clock,) there is darkness over all the land.

About the ninth hour Jesus cries out, 'Eli, Eli, Eli', &c. and then says, 'I thirst': when vinegar is given unto him, and he exclaims, 'It is finished'. Then crying again with a loud voice, 'Father into thy hands, I commend my Spirit', he bowed his head, and gave up the ghost! (Matt. xxvii. 45-50. Mark xv. 33-37. Lu. xxiii. 44-46. Jo. xix.

28-30.) On this, the veil of the Temple was rent, the earth quaked, the rocks rent, and the graves were opened. The centurion acknowledged that Jesus was the Son of God ; and all the people lamented ; the women who ministered unto him beholding these things afar off. (Matt. xxvii. 51-56. Mark xv. 38-41. Luke xxiii. 45-49.)

At even the soldiers break the legs of the thieves, and pierce the side of Jesus. Joseph of Arimathea, a secret disciple of Jesus, begs the body of Pilate ; and, with Nicodemus, embalms it ; and, wrapping it in clean linen, buries it in a new tomb, in his garden, securing the door with a great stone. Two of the Mary's witness this, and go to prepare spices ; resting the sabbath day. In the same evening, after sunset, the chief priests, and Pharisees desire of Pilate a watch, to guard the sepulchre, and their request is granted. (Matt. xxvii. 57-66. Mark xv. 42-47. xvi. 1. Lu. xxiii. 50-56. Jo. xix. 38-42.)

The Resurrection of our Lord, and his Appearances to his Disciples.

The seventh period is from the resurrection to the ascension, comprising forty days, and the scene lies at *Jerusalem*, in a *mountain in Galilee*, and at *Bethany*.

In the details of the Resurrection, particularly many difficulties, and apparent disagreement between the accounts of the several evangelists, are to be reconciled, but it may be observed that

even the most elegant writers amongst the ancient profane authors, did not compose with that accuracy, art, or method, which in modern composition are considered indispensable.

The following scheme is compiled from some of the principal Harmonists.

On the morning of the first day of the week, Sunday, Jesus rises from the dead; an earthquake happening about the time. An angel rolls away the stone, sits upon it, and so alarms the guards as to make them as dead men, and probably to remove to some distance. (Matt. xxviii. 2-4.) Many bodies of saints arise from the graves, and appear in Jerusalem. (Matt. xxvii. 52. 53.) Mary Magdalene, Mary the mother of James, Salome, Joanna, and other women, go very early while it is yet dark, to the sepulchre, to embalm the body; having before prepared spices for the occasion. (Matt. xxiii. 56. Mark xvi. 1. Lu. xxiv. 1. Jo. xx. 1.) They consult on their way how they shall get the stone removed; but on their arrival finding it rolled away, they enter into the sepulchre, now about sunrise, and miss the body. (Mark xvi. 3-4. Lu. xxiv. 2. 3.)

On this, Mary Magdalene returns hastily to Jerusalem, and imparts the circumstance to Peter, and John. (Jo. xx. 2.) The other women remain in the sepulchre, where two angels appear to them; one of whom desires them not to be afraid, tells them that Jesus was risen from the dead, and to go quickly and inform the disciples, and Peter in particular, that the Lord was risen, and was

going before them into Galilee. (Matt. xxviii. 5-7. Mark xvi. 4-7. Lu. xxiv. 4-8.) They accordingly depart and relate these things to the eleven, and to all the rest, saying nothing to any man on the way for fear, but they are not credited. (Matt. xxviii. 8. Mark xvi. 8. Lu. xxviii. 8-11.)

Peter, and John having heard Mary Magdalene's account, hasten to the sepulchre, she following them and find the truth of her report. Then they return to their own home. (Lu. xxiv. 12. Jo. xx. 3-10.)

Mary Magdalene, still remaining without the sepulchre, after the departure of Peter and John, looks in, and sees the two angels, who speak to her, as they had done to the other women. (Jo. xx. 11-13.) Turning round she sees Jesus standing, whom she takes for the gardener. He discovers himself to her, and directs her to tell the disciples that he was about to ascend to the Father. She informs them what she had seen and heard, but they still believe not. (Mark xvi. 9-11. Jo. xx. 11-18.) Jesus meets the other women returning to the sepulchre, and directs them to tell the brethren to go into Galilee, where they should see him. (Matt. xxviii. 9. 10.) While they are going some of the guards come into the city, and communicate to the chief priests what had happened; who bribe them to say, that the disciples had stolen the body, while they slept. (Matt. xxviii. 11-15.)

In the mean while, the rumour having spread amongst the disciples, two of them, Cleophas, and another, leave Jerusalem to go to Emmaus. (Lu. xxiv. 13-24.)

The third and fourth appearances of our Lord are to Peter, (Lu. xxiv. 34. 1 Cor. xv. 5.) and to these two disciples on their way to *Emmaus*, (Mark xvi. 12.) to whom he discovers himself when there, by the breaking of bread, and blessing them. (Lu. xxiv. 30, 31.) On this, they return immediately to Jerusalem, and report what had happened to the eleven; but neither are their words believed. (Mark xvi. 13. Lu. xxiv. 13-35.) At this moment, being in the evening of the same day, Jesus makes his fifth appearance to the eleven, as they sat at meat, Thomas being absent; when he opens their understanding, and breathing on them, invests them with their commission. (Mark xvi. 14-18. Lu. xxiv. 35-49. Jo. xx. 19-24. 1 Cor. xv. 15.)

With this concludes the course of events that happened on the important day of the resurrection of the Saviour of mankind from the dead!

The sixth appearance of Christ was eight days after this, to all the disciples; when Thomas, who had expressed his disbelief, was convinced, and acknowledged his Lord, and his God! (Jo. xx. 24-29.) The eleven disciples then went into *Galilee*, as they had been commanded. (Matt. xxviii. 16.) It was in the mean while, probably, that 'he was seen of above five hundred brethren at once'. (1 Cor. xv. 7.) In Galilee his appearance is recorded on two particular occasions; one to Peter, and Thomas, and Nathaniel, and the sons of Zebedee, and two other of his disciples, while they were fishing: when he partook of their food,

and delivered to Peter his affectionate address—‘Feed my lambs’! prefiguring, at the same time, ‘by what death he should glorify God’, and, though obscurely, the surviving of John. (Jo. xxi. 1-24.) The other, when he appeared to the eleven on the mountain in Galilee, where he had appointed to meet them; and where he repeated their commission, with a promise ever to be with them, and their successors. To these, the Apostles, Christ had indeed been showing himself alive, continually, after his passion, for forty days, instructing them in ‘the things pertaining to the kingdom of God’. (Acts i. 2, 3.)

Another appearance separately to James, is recorded after this. (1 Cor. xv. 7.) And at length, on the return of the Apostles to Jerusalem, a last appearance, which has been reckoned the eleventh, on his ascension. He led them out as far as Bethany, to the Mount called Olives, and lifting up his hands, and blessing them, he was taken up in a cloud, and received into heaven. On their looking up after him, two angels appeared and declared to them, that the same Jesus should come again in like manner; on which they worshipped him, and returned to Jerusalem; from which place they afterwards went forth and preached the Gospel every where, the Lord working with them. (Mark xvi. 19, 20. Lu. xxiv. 50-53. Jo. xx. 25. Acts i. 4-12.)

Our Lord condescended to appear after his resurrection, to three of his chosen people:—to Stephen, the first martyr for the faith, at Jerusalem.

(Acts vii. 55-56.) To Paul on several occasions ; (Acts xxii. 14. 1 Cor. xv. 8. ix. 1.) 1st, On his conversion, in the way to Damascus. (Acts xxvi. 16.) 2ndly, In the Temple at Jerusalem. (Acts xxii. 18.) 3dly, Again at Jerusalem ; (Acts xxiii. 18.) and 4thly, On his voyage to Rome, (Acts xxvii.) 23.) Again 5thly, To the beloved disciple St. John, in the island of Patmos. (Rev. i. 12-20.) To the chosen Apostle, St. Paul, it was, 'last of all', as to 'one born out of due time', when the Lord commissioned him to go amongst the Gentiles, 'to open their eyes, and to turn them from darkness to light, that they might receive forgiveness of sins, and inheritance amongst them which are sanctified by faith in him'. (Acts xxvi. 17, 18.)

The venerable Dr. Hales suggests a correction in the Chronology of Abp. Newcome, and others, as to the Harmony of the Passion-week ; on grounds which he details as to the following particulars. He conceives, 1st, that our Lord came to Bethany not on Saturday the Sabbath-day, but on Sunday the 10th day of the month, the day on which the Paschal lamb was to be chosen, and set apart unto the 14th. 2dly, He conceives the cursing of the fig-tree to be on Tuesday, instead of Monday. 3dly, He makes two different anointings of Christ ; one an anointing of the feet by Mary, the sister of Lazarus, at his house¹, on the Sunday ; the other, an anointing of the head by

¹ Jo. xii. 2-7.

Mary Magdalene, at the house of Simon the leper, on Wednesday.

The division of time is thus calculated by Whiston, in his *Harmony of the Evangelists*.

From the conception of John the Baptist till the preparation for the birth of Christ—September, before the vulgar æra, 4, to June B. V. Æ. 3; nine months; and from this till the beginning of John the Baptist's, and our Saviour's ministry,—October A. D. 28, thirty-one years, four months: forming the *first* of the before-mentioned periods.

From this till our Saviour's first public Passover, April A. D. 29, six months, forming the *second* period².

From this till our Saviour's return into Galilee through Samaria, August A. D. 29, four months³: and from this to the second Passover, April A. D. 30, three months: being the *third* period⁴.

From this till the third Passover, April A. D. 31⁵, one year; forming the *fourth* period.

From this till the election of the twelve Apostles, June A. D. 31, two months;—till their mission upon the death of John the Baptist, Decem-

² This Passover is placed by Dr. Hales, A. D. 28, the 46th year from the foundation of Herod's Temple, the 'acceptable year of the Lord', (Lu. iv. 19.) or a Jubilee year; the 33d from the first general sabbatical year after the second division of the conquered lands by Joshua.

³ Dr. Hales thinks eight months.

⁴ This second Passover is placed by Dr. Hales A. D. 29, as being between the first Passover, (Jo. ii. 13. iv. 45.) and the third. (Jo. vi. 4.)

⁵ Dr. Hales A. D. 30.

ber A.D. 31, six months: and from this till the fourth Passover, April A.D. 32, four months: making the *fifth* period.

From this till the Transfiguration, September A. D. 32, five months:—till the feast of Tabernacles following, October A.D. 32, one month:—till the feast of Dedication following, December A. D. 32, two months and ten days:—till the death of Lazarus, February A. D. 33, two months:—till the beginning of the Passover-week, Saturday, March 28, A.D. 33, six weeks:—and from this till the Passover, Thursday, April 2d, 6 P.M. six days; making the *fifth* period.

From the Passover till the death of Christ, April 3d, 3 P.M. A.D. 33, 21 hours; the *sixth* period: and

From this till the Ascension, May 14, A.D. 33, forty-two days; the *seventh* period.

Mention is often made of Galilee by the Evangelists. This country was divided into Upper, and Lower—the former called ‘Galilee of the Nations’, or ‘of the Gentiles’⁶, and ‘the coasts of Tyre and Sidon’⁷. The principal city was Cæsarea-Philippi. Lower Galilee, lying to the south, was a very populous country, and the people unpolished. This was more particularly honoured by the presence, and works of the Saviour. Here, in Nazareth, did the angelic annunciation, and miraculous conception take place⁸. Here our Lord resided until his baptism by John: and so much more was he here

⁶ Is. ix. 1. Matt. iv. 15.

⁷ Mark vii. 31.

⁸ Lu. i. 26. ii. 4, 5.

than elsewhere, that he was called 'a Galilean', or 'Jesus of Galilee'⁹. To this region did our Lord command his Apostles to repair after his resurrection, of which country, indeed, they were most of them natives⁰: and here as promised, he met them, as the last place before his ascent to heaven from Jerusalem. The principal cities, as mentioned frequently in the Gospels, were Tiberias, Chorazin, Bethsaida, Nazareth, Cana, Capernaum, Nain, Cæsarea (of Palestine), and Ptolemais.

The probable continuance of our Lord's Ministry.

It must be supposed that our Lord attended most of, if not all, the public ceremonies, and festivals of the Church, though it be not expressly so recorded by the Evangelists. These notice, his presence at four Passovers, one feast of Tabernacles, and one feast of Dedication. But that he was present at more than these may be inferred, as well from the probability of his deference to the Law, which directed the attendance of every male, at the proper place of assembly, three times in the year, and which, at the early age of twelve he began to obey¹; and from the error that would evidently have been committed, had the account of his life and ministry, been taken from either of the Evangelists, Matthew, Mark, or Luke, alone:

⁹ Lu. xxiii. 6. Matt. xxvi. 69.

⁰ Ac. i. 11. ii. 7.

¹ Deut. xvi. 16. See Lu. ii. 42.

for these three mention only one Passover; while John notices four. On the other hand, this latter Evangelist omits all the feasts of Pentecost, Tabernacles and Dedication, except one of each of the two latter, and he may, therefore, have omitted one Passover, or more, also; especially as he himself declares in such forcible language, that there were 'many other things which Jesus did, the which, if they should be written, the world could not contain the books that should be written'¹. The term of our Lord's ministry may, therefore, have been more than three years and a half, the common period assigned, and might have consisted, in accordance with the opinion of many learned commentators², of five Passovers at the least.

It is not improbable, that our Lord preached a considerable time in Judea, before he entered on his public ministry in Galilee³. This may be inferred from the nature of his occupation in Judea, and the fame, and success that attended his baptizing⁴. The report of this had reached the Pharisees at Jerusalem⁵: and it was likewise so well known in Galilee, that the nobleman of Capernaum, hearing of his arrival at Cana, went thither, to entreat him to heal his son⁶.

Again, Jesus was preaching in Judea, and 'tarried' there till he heard of John's being cast into prison⁷. And if the nature of John's com-

¹ Jo. xxi. 25. ² Newton, Scaliger, and others. ⁵ Jo. iv. 1.

³ Compare Jo. iv. 43. Matt. iv. 17. Mark i. 14. ⁶ Jo. iv. 47.

⁴ Jo. iii. 22. with iv. 1-3. ⁷ Jo. iii. 22-24. Matt. iv. 12. Mark i. 14.

mission be considered, and the success that attended it⁸, this could not have been a work of some few months only. The great object was, the 'making ready a people prepared for the Lord', and the effect predicted was, that 'many of the children of Israel should he turn to the Lord their God'⁹. Some years, then, might have been occupied in this. It may, therefore, be concluded from these, and other circumstances, that our Lord continued some time in Judea after the first Passover, before his going into Galilee, the period when the three first Evangelists begin their histories.

On this reasoning some commentators¹, seem inclined to believe that the transactions mentioned between the journey into Galilee, after the Baptist's imprisonment², and the feast, noticed by St. John³, could scarcely have been all performed between September and the following March; when the Passover was celebrated, and that, therefore, there was a Passover between. It has been imagined, also, that the traces of another Passover are perceptible in the history of the tribute money⁴, which, according to the Talmud, was demanded on the 15th day of the Jewish month Adar, (answering to February and March) that the journey, therefore, which our Lord took immediately afterwards into Judea, must have been to a Passover of the following month, and

⁸ See Matt. iii. 5. Mark i. 5. Lu. iii. 7. Ac. xiii. 24, &c.

⁹ Lu. i. 16, 17.

¹ Sir Isaac Newton, and M^cKnight.

² Matt. iv. 12

³ Jo. v. 1.

⁴ Matt. xvii. 24.

not to the one in which he suffered, before which mention is made of the feasts of Tabernacles and Dedication. This would make the whole number of the Passovers happening during our Lord's Ministry to be six. And consequently the years which it occupied, to have been nearly as many, also. They might, indeed, have been even many more, on the supposition that there were other Passovers neither directly mentioned, nor incidentally referred to by either of the Evangelists⁵.

On the character of our Lord.

The human character of Jesus Christ is entirely different from that of all other men. Among these, it is common even for persons of the most exalted faculties, on the one hand to be elated with success, and applause, and on the other to be dejected with great disappointments. It was not so with Jesus; he was never more courageous than when he met with the greatest opposition, and the worst treatment, nor more humble than when men fell down and worshipped him. He came into the world inspired with the grandest purpose that ever was formed, even that of saving—not a single nation, but the whole world; and in the execution of it went through the longest, and heaviest train of labours that ever was sustained, and that with a constancy of resolution, on which no disadvantageous impression could be made.

⁵ See M'Knight's Harmony. Preliminary Observation, 2.

Never to have committed the least sin, in word, or in deed, never to have uttered any sentiment that could be found fault with, upon the various topics of religion, and morality, which were the daily subjects of his discourse, and that through the course of a life filled with action, and led under the observation of many enemies, who had always access to converse with him, and who often came to find fault, is a pitch of perfection plainly above the reach of humanity; and, therefore, he who possessed it must certainly have been divine! Jesus by his death, has set open the gates of immortality to men, and by his word, spirit, and example, graciously offers to make them meet for, and conduct them into the inheritance of the saints in light⁶.

Christ sets an example of the most perfect piety to God, and of the most extensive benevolence, and the most tender compassion to men. He does not exhibit a life of strict justice merely, but of overflowing benignity. His temperance has not the dark shades of austerity, his meekness does not degenerate into apathy. His humility is signal, amidst a splendour of qualities more than human! His fortitude is eminent and exemplary, in enduring the most formidable external evils, and the sharpest actual sufferings. His patience is invincible, his resignation entire, and absolute, and truth and sincerity shine throughout his whole conduct.

⁶ M'Knight on the Harmony of the Gospels.

Though of heavenly origin, he shews obedience and affection to his earthly parents. He approves, loves, and attaches himself to amiable qualities in the human race. He respects authority, religious and civil; and he evidences his regard for his country, by promoting its most essential good in a painful ministry dedicated to its service, by deploring its calamities, and by laying down his life, for its benefit! Every one of his eminent virtues is regulated by consummate prudence; and he both wins the love of his friends, and extorts the approbation, and wonder of his enemies.

Never was a character at the same time so commanding and natural; so resplendent and pleasing; so amiable and venerable! There is a peculiar contrast in it between an awful greatness, dignity, and majesty, and the most conciliating loveliness, tenderness, and softness. At one moment he converses with prophets, lawgivers, and angels; and the next instant he meekly endures the dulness of his disciples, and the blasphemies, and rage of the multitude! He now calls himself greater than Solomon, one who can command legions of angels, the giver of life to whomsoever he pleaseth, the Son of God, who shall sit on his glorious throne to judge the world! At other times we find him embracing young children, not lifting up his voice in the streets, not breaking the bruised reed, not quenching the smoking flax; calling his disciples—not servants, but friends, and brethren; and comforting them with an exuberant, and parental affection.

Let us endeavour to fill our minds with the idea of one who knew all things, heavenly and earthly; who searched and laid open the inmost recesses of the heart; rectified every prejudice, and removed every mistake of a moral and religious kind; who exercised by a word a sovereignty over all nature; penetrated the hidden events of futurity; gave promises of admission into a happy immortality; possessed the keys of life and death; and claimed an union with the Father: and yet, with all this, was pious, mild, gentle, humble, affable, social, benevolent, friendly, affectionate! Such a character is fairer than the morning star! Each separate virtue is made stronger by opposition, and contrast, and the union of so many virtues forms a brightness which fitly represents the glory of that God 'who inhabiteth light inaccessible'!

When our Lord is considered as a teacher he is found delivering the justest, and most sublime truths, with respect to the divine nature, the duties of mankind, and a future state of existence; agreeable in every particular to reason, and to the wisest maxims of the wisest philosophers, without any mixture of that alloy which so often debased their most perfect productions; and excellently adapted to mankind in general, by suggesting circumstances, and particular images on the most awful and interesting subjects.

He is found filling, and, as it were, overpowering our minds with the grandest ideas of his own nature: representing himself as appointed by his Father to be our Instructor, our Redeemer, our

Judge, and our King; and shewing that he lived and died for the most benevolent and important purposes conceivable by man! He does not labour when he supports the greatest, and most magnificent of all characters; it is perfectly easy and natural to him! He makes no display of the high and heavenly truths which he utters; but speaks of them with a graceful and wonderful simplicity, and majesty. Supernatural truths are as familiar to his mind, as the common affairs of life to other men.

He takes human nature as it came from the hands of its creator; and does not, like the stoic philosophers, attempt to fashion it anew, except as far as man had corrupted it. He revives the moral law, carries it to perfection, and enforces it by peculiar and animating motives: but he enjoins nothing new, besides praying in his name, and observing two simple and significant positive laws, which serve to promote the practice of the moral law. All his precepts, when rightly explained, are reasonable in themselves, and useful in their tendency; and their compass is very great, considering that our Lord appeared only as an occasional, and not as a systematic teacher.

If after the matter of his instructions, the manner in which they were delivered, be considered, our Lord will be found usually speaking as an authoritative teacher; though sometimes justly limiting his precepts, and sometimes assigning the reasons of them. He presupposes the knowledge of the law of reason, and addresses men as rational

creatures. From the greatness of his mind, and the greatness of his subjects, he is often sublime; and the beauties interspersed throughout his discourses are equally natural, and striking.

The human heart is naked and open to him! He addresses the thoughts of men, as others do the emotions of their countenances, or their bodily actions. Difficult situations, and sudden questions of the most artful and ensnaring kind, serve only to display his superior wisdom, and to confound, and astonish all his adversaries. Instead of shewing his boundless knowledge on every occasion, he checks and restrains it, and prefers utility to the glare of ostentation. He teaches either directly, or obliquely; plainly, or covertly; as wisdom points out occasions. He knows the inmost character, every prejudice, and every feeling of his hearers; and accordingly uses parables to conceal, or to enforce his lessons, and powerfully impresses them by the significant language of actions. He gives proofs of his mission from above, by his knowledge of the heart, by a chain of prophecies, and by a variety of almighty works!

Need it to be added—such a character must have been a real one. There is something so extraordinary, so perfect, and so godlike in it, that the description could not have been thus supported, throughout, by the utmost stretch of human art, how much less then by men confessedly unlearned, and obscure, as were his biographers, the humble Evangelists⁷!

⁷ From Abp. Newcome, on our Lord's conduct.

By becoming man, our Saviour was capable or becoming the most complete, and engaging pattern of virtue to man. The example of the invisible God might have seemed too high, and too remote from our view. The examples of men were all, in one respect or another, faulty, and likely to mislead us. But our blessed Saviour by joining in his own person perfection with humanity, gives us the most encouraging invitation to endeavour at doing so too, according to our power⁸.

Our Lord was, as our Church well expresses it in one of her collects, 'both a sacrifice for sin, and also an example of godly life'. By his sacrifice he procured us grace to follow his example, which otherwise would have been proposed to us in vain: by his example he shewed us how to make a right use of that grace, which unless we do, it is given in vain. So that if he, who regards Christ as an example, and not as a Redeemer, will be lost because he cannot follow him, he who takes him for a Redeemer, and not for an example, will be lost, because he does not follow him, since redemption was in order to holiness. And, although it be most certain, that without Christ no man can attain unto holiness, yet it is no less certain, that 'without holiness no man shall see the Lord'. He only is fully and effectually redeemed, and has evidence to assure him of it, who bears, stamped on his soul, the image and superscription of his Saviour⁸.

⁸ Abp. Secker.

⁹ Bp. Horne.

CHAPTER XVI.

THE DIVINE EPISCOPACY, AND GRADUATED THREE-FOLD MINISTRY.

THE GATHERING OF DISCIPLES—APPOINTMENT OF THE FIRST MINISTERS OR DEACONS—CHRIST'S DEFERENCE TO THE JEWISH ESTABLISHMENT—HIS REGARD FOR THE TEMPLE AND PUBLIC SERVICE—HIS DEFERENCE TO THE PRIESTHOOD—THE APPOINTMENT OF THE TWELVE—ORDINATION OF THE TWELVE TO PREACH—APPOINTMENT OF THE SEVENTY—PROOFS OF AN EPISCOPAL ESTABLISHMENT.

The gathering of Disciples.

IT was, probably, after having begun to exercise his own apostolic mission in Galilee,—in Nazareth, the first place of his residence, and in Capernaum, where he abode chiefly during the period of his Ministry, that Jesus called certain disciples, his subsequent Ministers, to attend him; seven of whom are noticed by the Evangelists. The first two were disciples of John the Baptist, but one of them only, Andrew, is named: the other is supposed, from many circumstances, to have been John the Evangelist. These two, on hearing our Lord speak, after he had been pointed out to them

by the Baptist, as 'the Lamb of God', followed Jesus, and 'abode with him that day'.

Andrew then brought his brother Simon to him, to whom our Lord immediately gave the surname of Cephas—Peter, or a rock: as indicating, probably, that by his labours, first, or chiefly, the future general Church should be founded. These brothers were fishermen. The day following the Lord finding Philip of Bethsaida, the city of Andrew and Peter, desired him to follow him. Philip findeth Nathaniel, supposed, with much reason, to be Bartholomew: and bringing him to Jesus, our Lord was pleased, on his approach, to say—'Behold an 'Israelite indeed, in whom is no guile'¹!

Others were no doubt added to these, who are not expressly mentioned, and who accompanied our Lord occasionally; as to the marriage in Cana, to which 'both Jesus, and his disciples', were invited; to Capernaum, where he at that time staid 'not many days'; and then to Jerusalem, at the first Passover;—forming a company of some appearance when he drove the traffickers out of the Temple². With these Jesus went from Jerusalem into the land of Judea, and there tarried with them, and baptized; while John was baptizing at Enon, on the river Jordan, and testifying to those that reported to him the baptizing of Jesus and his disciples, his greater eminence and authority³. At this period it is said, 'the Pharisees had heard that Jesus made and baptized more disciples than John;

¹ Jo. i. 35-51.

² Jo. ii. 1, 2, 13-17.

³ Jo. iii. 22-36.

though Jesus himself baptized not, but his disciples'⁴. With these disciples, after having staid in Judea apparently about eight months, as there were yet 'four months' until harvest⁵, he returned to Galilee, through Samaria ; and he notices their yet imperfect commission, when, referring to the conversion of the Samaritans, he says, 'I sent you 'to reap that wherein ye bestowed no labour: 'other men laboured, and ye are entered into their 'labours'⁶.

In Upper Galilee, the predicted chief scene of his mission—'Galilee of the Gentiles'⁷, he began to preach the Gospel; saying, 'The time is fulfilled, and the kingdom of God is at hand; repent 'ye, and believe the Gospel'! and with this the first three Evangelists begin their several narratives. But though the Galileans who had 'seen the things he did at Jerusalem, at the feast, received him', yet the result of his labours at that season forced our Lord to declare—that 'a prophet 'hath no honor in his own country'⁸. He still, however, 'taught in their synagogues'; and on a Sabbath-day going into the synagogue of Nazareth, and, as was his custom, taking a part in the common service, he announced himself to be the Christ predicted by Isaiah.

On his reproaching his countrymen with their unbelief, and the dearth of miracles shewn to them in consequence, they in wrath 'thrust him

⁴ Jo. iv. 1, 2.⁵ Jo. iv. 35.⁶ Jo. iv. 35-38.⁷ Is. ix. 1, 2. Matt. iv. 14-16.⁸ Mark i. 14, 15. Jo. iv. 43-45.

out of the city', and endeavoured to cast him headlong from the hill: but he escaped 'through the midst of them', and went, and dwelt at Capernaum, there to give light to them who 'sat in the region of death', according to the prophecy of Esaias⁹.

Appointment of the first Ministers, or Deacons.

None of these disciples, were, probably, up to this period, resident with the Lord: for two of the principal of them, Simon Peter, and Andrew, are found exercising their usual occupation of 'fishers': but, after a proper initiation, they were, with others, to be separated, and ordained expressly to the Ministry. Jesus, at a certain time, 'walking by the sea of Galilee', joined himself to them, and entering into Simon's vessel, taught the people thereout. He then exhibited to him a miracle, in a most abundant 'draught of fishes', after his unsuccessful night's labour; and then, as if the due preparation were made, said to him, and his companion, 'follow me, and I will make you fishers 'of men'! on which they immediately 'left their nets', and followed him. Proceeding a little farther, to their partners, James and John, the sons of Zebedee, Jesus called them also; and they, likewise, leaving the ship, with their father, and the hired servants, 'forsook all, and followed him'¹.

⁹ Lu. iv. 15—30. Matt. iv. 13—16.

¹ Matt. iv. 18—22. Mark i. 16—20. Lu. v. 1—11.

Here were the first embodied members of the Christian Ministry ; and of these, with others, as is afterwards recorded, was formed the Apostolate ; ultimately the successors of the Lord, and the chief Order in the Church.

Henceforth constantly accompanied by these, Christ began to exercise a more active mission ; doing many miracles, and casting out unclean spirits, who were instantly obedient to his word, acknowledging him ‘to be the holy one of God’. This occasioned a particular astonishment, so that all exclaimed, ‘what thing is this? what new doctrine is this? for with authority commandeth he ‘even the unclean spirits, and they do obey him’! His fame was consequently spread widely abroad, so that they ‘brought unto him all that were diseased’, or ‘possessed’, and he healed them ; and ‘cast out many devils, not suffering them to speak, because they knew him’².

Thus attended by his Ministers, now regularly ordained, Christ began to ‘preach in the synagogues, throughout all Galilee’ ; saying to his disciples, when they told him that all men sought him—‘Let us go into the next towns’ ; and to the people who would have ‘stayed him’ there—‘I ‘must preach the kingdom of God to other cities ‘also, for therefore am I sent’. There followed him and his disciples great multitudes of people from all the country round about, even as far as from Jerusalem³ and its neighbourhood.

² Matt. viii. 16, 17. Mar. i. 21—34. Lu. iv. 33—41.

³ Matt. iv. 23—25. Mark i. 36—39. Lu. iv. 42—44.

At this period he healed the leper, and desired him to 'show himself to the priest, and offer' the accustomed gift³: and 'on a certain day', in the presence of the 'Pharisees, and Doctors of the Law', who came from Jerusalem and other places, he pronounced on a man sick of the palsy—'thy sins be forgiven thee'! demonstrating to them that he had equal power to do this, as to say 'rise up and walk'⁴.

Shortly after this the Lord made an addition to his attending Ministers by calling Matthew, or Levi, from the receipt of custom: who, obeying the summons, like those first called, 'left all, and followed him'. At the feast given by the new convert on this occasion, when 'many publicans and sinners' were present, Christ exemplified the nature of his mission—the preaching the Gospel to the poor; announcing that he came 'not to call the righteous, but sinners to repentance'⁵.

To the number of seven, thus chosen, and who it is clear were taken from a great body of disciples, or scholars that more particularly attended the preaching, and general instruction of our Lord, no addition is mentioned by either of the Evangelists. And as four writers have separately recorded these transactions, and have noticed the seven, six of them by name, it may not unreasonably be supposed that this was, for a time, at least, the fixed number of the Diaconate, or until, by an advancement of these to the Apostolate, and from the

³ Matt. viii. 2-4, &c. ⁴ Lu. v. 17-25. ⁵ Matt. ix. 9. Lu. v. 27-32.

greater demand for the ministerial labours, the inferior order was increased indefinitely.

It was at this time, when the Centurion had an opportunity of showing his faith, that our Lord embraced the occasion of foretelling that the Gentiles—‘many from the east and west’, should come, and ‘sit down with Abraham, and Isaac, and Jacob, in the kingdom’ of heaven, while ‘the children of the kingdom’ should be rejected⁶. Many, also, now professing their willingness to follow him, he began to disclose to them what they would have to suffer in taking up his cross; and that if they would really follow him into life, they must leave ‘the dead to bury their dead’⁷.

The healing diseases, casting out devils, and performing various other miracles, must not be considered as unconnected with our Lord’s ministerial office. These things tended to confirm the lessons he taught, whether of obedience to his Gospel by the sacrifice of worldly interests, as in the case of the destruction of the herd of swine⁸; or of reliance on his almighty power, in performing miraculous cures⁹, and in the forgiveness of sins⁰; or conduced to an object essentially necessary—the confirmation of the faith of his disciples¹.

With the seven, still acting as Deacons, or inferior Ministers, Christ went again to Jerusalem to celebrate the second Passover; and now began more openly to debate with the Jews; gradually

⁶ Matt. viii. 11, 12.

⁸ Matt. viii. 28—32.

⁹ Matt. ix. 2—6.

⁷ Matt. viii. 19—22.

⁹ Lu. viii. 41—56. and 43—48.

¹ Lu. v. 4—10. viii. 22—25.

explaining the intended relaxation in the Mosaic ordinances, especially as to the sabbath, by declaring—that ‘the Son of Man is Lord even of the ‘Sabbath-day’¹! The Pharisees, however, seeking some cause of ‘accusation against him’, and ‘holding a council how they might destroy him’, he withdrew from Jerusalem, ‘with his disciples, to the sea’, a great multitude following him from thence, and from all the countries which ‘had heard what great things he had done’².

Even still did our Lord proceed so cautiously and with such a regard to the yet existing state of things, that he ‘straitly charged’ both those he healed, and the unclean spirits who came out of them, confessing him to be ‘the Son of God’, that they should not make him known’; in order, as it is declared, that what had been spoken of him ‘by Esaias, the prophet’, might be fulfilled—that he should not ‘strive nor cry, neither should any man hear his voice in the streets’³.

Christ's deference to the Jewish Ritual, and Establishment.

The Aaronical threefold Ministry was still the Hierarchy of the established, or ancient visible Church: and our Lord's recognition of the divine economy, and his uniform deference to it, are apparent throughout the whole of his earthly course. But a preparation for the change and substitution

¹ Matt. xii. 8.

² Mark iii. 2—8. Matt. xii. 14, 15.

³ Matt. xii. 15—19.

which was about to be effected, and which has been so often alluded to, is equally apparent; and it will be seen that the Christian Priesthood, completed in form by the appointment of two inferior orders, acting under himself, did exercise the ministerial functions in the newly gathered, or reformed Church, before his departure from the earth: although the entire abrogation of the Levitical economy did not take place till a much later period.

It may be observed, then, that corrupted and degraded as the sacred office of the priesthood had now become in all its orders, the commandments of God being made of none effect through perverse, and selfish traditions, yet did not our Lord in any part of his conduct, either by word, or action, countenance the least neglect, much less any positive renunciation, or denial of the rites and ceremonies connected with the Service.

A reference to the concentrated history of the life, and Ministry of Christ, contained in the last Chapter¹, will fully prove, and principally from the regular attendance of our Lord upon both the Temple, and Synagogue service, that even although he therein 'preached the gospel', and 'shewed the glad tidings of the kingdom of God'², he neither made, nor intended to make, any innovation, or alteration in the Jewish form of worship: that he set up no new Church, or altar, in opposition; but that instead of infringing, or violating, he strictly conformed to the whole Jewish

¹ See *ante* 496 – 514.

² Matt ix. 35. Lu. viii. 1.

Ritual. He no more declined the established ceremonies, than he impeached the established doctrines. As he maintained, to the strictest point, the sanctity of the Holy Place, so did he teach out of the Law, and the Prophets. And his intention in this, his constant course, is evidenced and confirmed by the practice of his Apostles: particularly that of St. Paul, the chief Minister to the Gentiles. The very terms of our Lord's own commission were thus declared by him—'I am not sent but unto the lost sheep of the house of Israel'. A like commission he gave to the Twelve—to avoid 'the way of the Gentiles', and the 'cities of the Samaritans', and to 'go to the lost sheep of the house of Israel'.

Christ's regard for the Temple, and its Services.

After the circumcision of the holy child, and the purification of his mother, 'according to the law of Moses³, were accomplished, they brought him to Jerusalem, to present him to the Lord⁴ in the Temple, the sacred place wherein God was still pleased to dwell. This, indeed, may be considered as the work of his earthly parents, Joseph 'a just man'⁵, and Mary, the humble 'handmaid of the Lord'⁶. But of his own actions the very first that is recorded, was a voluntary visit to the Temple when he was only twelve years of age. Here he was found in the 'midst of the Doctors,

³ Gen. xvii. 10. Lev. xii. 5—8.

⁵ Matt. i. 19.

⁴ Lu. ii. 21, 22, 27, 39.

⁶ Lu. i. 38.

both hearing them, and asking them questions'. The first words also, that are noticed by the historian of his infancy, St. Luke, as spoken by the Lord, were in answer to the remonstrances of his parents as to his having 'thus dealt' with them,—
'How is it that ye sought me? wist ye not that I
'must be about my Father's business', or, as it is in the Syriac version, and more to the purpose, 'in my Father's house'⁶? This was to be the scene of his appearance, according to prophecy: his 'coming suddenly', or quickly, after the preaching of his forerunner, was to be to 'his Temple'⁷: and this house, now to be made the 'house of prayer for all nations', did he fill with the majesty of his person: making 'the glory of the latter house greater than that of the former'⁸.

The next act of our Lord to be noticed is what occurred at his baptism, which sets his intended obedience to all sacred ordinances in the strongest point of view. On Jesus presenting himself to John, in order to undergo this ceremony—'a baptism unto repentance for the remission of sins'⁹. 'John forbad him'; declaring that there was a necessity on his part to receive this from one 'mightier' than himself, who could 'baptize with the Holy Ghost, and with fire'¹⁰! Our Lord, however, was pleased to set aside this fair objection, by saying, 'Suffer it to be so now': adding as a proof of his own intentions, and as an instruction to his fol-

⁶ Lu. xxii. 49.⁷ Mal. ii. 9.⁸ Hag ii. 9.⁹ Lu. iii. 3. Matt. i. 11.¹⁰ Matt. iii. 14. Lu. iii. 16.

followers,—‘for thus it becometh us to fulfil all ‘righteousness’¹. ‘Then he suffered him’.

The baptism of our Lord thus far would have been common with others. But a peculiar circumstance that attended the ceremony proves that it was, in his case, for a particular purpose. It may be regarded as a solemn anointing of the Holy Spirit, whereby when the ‘spirit of God’ was seen to descend upon him’, ‘in a bodily shape like a dove’, Christ was inaugurated to the ministerial office: a voice from heaven being heard, solemnly announcing the appointment—‘this is my beloved son; in whom I am well pleased’². It will be remembered that the annunciation was repeated in the same words, at the time of his Transfiguration, with the addition—‘Hear ye him’³!

It was, then, after this solemn, and public appointment that Jesus returned in the ‘power of the spirit’ into Galilee: and when he began to act upon the commission, preaching the Gospel in the synagogue, at Nazareth, he expressly recognised this anointing as the seal of his mission; quoting, from the prophet Isaiah, the prediction of his office, ‘the spirit of the Lord is upon me, because ‘he hath anointed me to preach the Gospel’—‘to preach the acceptable year of the Lord’! adding—‘this day is the scripture fulfilled in your ears’⁴.

When our Lord had begun to ‘manifest forth his glory’, after the first miracle he wrought in

¹ Matt. iii. 15.

² Matt. xvii. 5.

³ Matt. iii. 16, 17. Lu. iii. 22.

⁴ Lu. iv. 16—19, 21.

Cana,⁵ and before he commenced ordaining to himself a priesthood, he repaired to Jerusalem from Galilee, at the first great public festival that occurred after his baptism; and going into the Temple, as was ever his custom, he purged the sacred place, by driving out 'those that sold oxen, and sheep, and doves, and the changers of money'; exclaiming, with indignation, 'take these things hence! make not my father's house a house of merchandize'! This was spoken with an authority peculiar to himself, which was ineffectually resisted by some of the Jews; while many, even of them, 'believed in his name, seeing the miracles that he did'. His disciples reconciled his conduct by the remembrance of the prophecy concerning him⁶—'the zeal of thine house hath eaten me up'⁷.

It must be observed that this traffic arose out of a perversion of one of the Mosaic ordinances; whereby, it was declared that when the 'way was too long' for the worshipper to bring his 'tithe', and his offering, he might 'turn it into money', and therewith purchase the things required, which he, and his household, should eat 'there, before the Lord'⁸. That this custom had been the means of great profanation is evident; as well from this, as from a transaction of the like kind at a later period: when our Lord finding the practice continued, appears to have felt still greater indignation, saying, while casting out the offenders, 'Is it

⁵ Jo. ii. 1—11.

⁷ Jo. ii. 13—23.

⁶ Ps. lxix. 9.

⁸ Deut. xiv. 22—26.

not written my house shall be called of all nations 'the house of prayer'? 'but ye have made it a den of 'thieves'! It was at this late period, in the last year of his ministry, that he went still farther, 'and would not suffer that any man should carry any vessel through the Temple'⁹, or thus make the sacred place a common thoroughfare from one part of the city to another. The prophecies to which our Lord refers on this occasion were uttered by Isaiah⁰, and Jeremiah¹, when predicting the coming of the Gentiles to the 'holy mountain', as before noticed².

The honour He thus felt for his father's house, 'the Temple of God', as St. Matthew on the occasion terms it³, St. Paul refers to, when he says, 'Christ pleased not himself'⁴; the glory of God was his object, on this, as on all other occasions. Our Lord, therefore, attended all the public festivals of the Law, according to the strict letter of the ordinance, 'Three times in a year shall all thy males appear before the Lord thy God in the place where he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of Tabernacles'⁵. Of this, instances are expressly given by St. John. By him is noticed his attendance at 'the feast of unleavened bread', at the Passover, four several times⁶, (if there be not incidental notices of other times as before remarked⁷) 'the feast

⁹ Mark xi. 15 – 17. And see Jer. xvii. 21, 22.

¹ Jer. vii. 11.

² *Ante* p. 463.

³ Matt. xxi. 12.

⁴ Rom. xv. 3.

⁵ Deut. xvi. 16

⁶ Jo. ii. 13. v. 1. xii. 1. xiii. 1.

⁷ See *ante* p. 523–526.

⁰ Is. lvi. 7.

of Tabernacles'³ and 'the feast of the Dedication'⁴. And that the practice was common with him appears from the circumstance, also before mentioned⁵, of the Jews enquiring for him at the third Passover, when he did not go up with the 'many' who 'went out of the country'.

In the Temple was Christ continually teaching chiefly on the sabbath-days⁶, as this was 'a custom'⁷ with him, and he 'preached the Gospel', sitting, as with authority⁸. 'He taught them as one having authority, and not as the scribes'⁹. This, too, was done publicly, in the sight and hearing of all, so that 'the Jews marvelled', knowing that he had 'never learned'¹⁰. He also taught, as a common 'custom', in the synagogues, where he was 'glorified of all'¹¹. Nor could the chief priests and the scribes, though they sought to destroy him, 'find what they might do'¹²; although they shewed their inveteracy by agreeing, 'that if any man did confess him to be Christ he should be put out of the synagogue'¹³. His speech was 'always with grace, seasoned with salt, so that he knew how he ought always to answer every man'¹⁴; and to defend what he did, even against the most artful attempts to ensnare him.

Let it be observed that the faith our Lord

³ Jo. vii. 2-10. 37-41.

⁴ Jo. x. 22, 23.

⁵ See p. ⁶ Mark i. 21. Jo. xviii. 20.

⁷ Lu. iv. 16. 31.

⁸ Matt. xxvi. 55. Mark i. 14. xii. 35. Lu. xix. 47. Jo. vii. 14, 28.

⁹ Matt. vii. 29.

¹⁰ Jo. vii. 15.

¹¹ Lu. iv. 15. xix. 48.

¹² Matt. xii. 9. xiii. 54. Mark i. 29. vi. 2. Lu. iv. 16, 38. xiii. 10.

Jo. vi. 59. xviii. 20.

¹³ Jo. ix. 22. xii. 42.

¹⁴ Col. iv. 6.

preached, even in the synagogues, or more private assemblies, as well as in the Temple, the authorized place of public resort, is called ‘the Gospel of the kingdom’, not the gospel of Christ, or his own peculiar gospel. Thus it is termed by St. Matthew, on several occasions⁶. Our Lord himself says ‘I must preach the kingdom of God, ‘for therefore am I sent’⁷. This, the ‘Gospel of the kingdom’, did he declare should be ‘preached in all the world’⁸. He speaks of this as being done after the preaching of John: ‘since that time the ‘kingdom of God is preached, and every man ‘presseth into it:’ adding emphatically—‘it is easier ‘for heaven and earth to pass, than one tittle of ‘the law to fail’⁹. To his disciples he ‘gave the words’ which he had received⁰, and this same Gospel St. Paul notices as having been ‘preached to every soul under heaven’¹.

It is no less worthy of observation that our Lord took a public part in the formal Synagogue service, as even did the Apostles after him. In the city of Nazareth, ‘where he had been brought up, he went into the synagogue, on the sabbath-day, as his custom was, to read’. ‘The eyes of all were fastened on him’: and after he had expounded what he had been reading, ‘all bare him witness, and wondered at the gracious words which proceeded out of his mouth’². His regard for the service is seen in another instance. When the

⁶ Matt. iv. 23. ix. 35.⁷ Lu. iv. 43.⁸ Matt. xxiv. 14.⁹ Lu. xvi. 16, 17.⁰ Jo. xvii. 3.¹ Col. i. 23.² Lu. iv. 16—22.

Centurion's servant was sick at Capernaum, he got the elders of the Jews to wait upon Jesus; and they 'besought him instantly', or earnestly, to grant his request; and for the doing which they advanced this reason—'that he was worthy', for said they 'he loveth our nation, and hath built us a Synagogue'³. Our Lord accordingly went with them.

Evidently, therefore, was he come not to destroy the Law, or the prophets, for he was, according to the prophet Isaiah, to 'magnify the Law, and make it honourable'⁴: on the contrary, he came to 'fulfil all righteousness', to set an example of doing 'all things decently, and in order'⁵.

For this purpose he himself instituted ceremonial rites, and adopted an ancient form of prayer, as will be shewn hereafter. He knew what was in man, and therefore preserved in the service of his Church those symbolical actions which man, composed of body, as well as soul, requires to engage his attention; He himself therefore condescended to be visibly 'the High-Priest of our profession', as well as 'the Bishop of Souls'.

A part of the Synagogue service, the reading of the scriptures, does not appear to have been expressly enjoined by Moses. Our Lord, therefore, in this instance yielded to an arbitrary ordinance: so that in all things his caution not to deviate from the established form of public worship is apparent. He carried this so far as to have acknowledged equally 'the feast of the Dedication'

³ Lu. vii. 1—6. ⁴ Is. xlii. 21. ⁵ Matt. iii. 15-17. v. 17. xvii. 27, &c

instituted by the Maccabees⁶, and to have made use in his private devotions, of the *Proseuchas*, or oratories, common in the land, ‘where prayer was wont to be made’⁷; for it was in one of these, probably, in the mountain, on the solemn occasion of electing his Apostles, that he ‘continued all night in prayer to God’⁸.

But in performing any of the actual duties of the priesthood at this juncture, either in the Temple, or the Synagogue, our Lord is, perhaps, to be regarded more as a Prophet, according to the proposition before laid down⁹: for the Ministry about to be ordained by him, not being of the seed of Aaron, did gradually, and not abruptly, enter upon the functions of the priesthood. It is in this light the people seem, for a time, to have received him.—‘This is of a truth the prophet that should come’¹⁰. Christ uses even more authoritative language than the prophets of old. They claimed attention by a—‘Thus saith the Lord’! He says—‘Ye have heard that it was said by ‘them of old time’, &c. ‘but I say unto you’¹, &c. and this authority did he, in like manner, evidence ‘by miracles, and wonders, and signs, which God did by him’².

Christ's deference to the established Priesthood.

The next particular with respect to our Lord's

⁶ Jo. x. 22.

⁷ Ac. xvi. 13.

⁸ Lu. vi. 12.

⁹ See ante p. 415, &c.

¹⁰ Jo. vi. 14. vii. 45.

¹ Matt. v. 27, 28, &c.

² Ac. ii. 22.

conduct on this head, is his recognition of the authority of the priesthood. When he had cleansed a leper, being one of his earliest miracles, he directed him to go without loss of time, and 'to say nothing to any man', but to 'shew himself to the priest, and offer the gift that Moses commanded, for a testimony unto them'; a testimony, both of his readiness to obey the Law³, and of our Lord's joining obedience herein⁴.

Again, at a later period, in the last year of his ministry, though at the very moment of exposing, and severely reprobating, the conduct of the Scribes and Pharisees, the authorised teachers, he speaks 'to the multitude, and to his disciples, saying', 'The Scribes and Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe, and do: but do not ye after their works; for they say, and do not'⁵.

The Lord's recognition of the authority of the Jewish priesthood is strongly marked by this passage. He had been teaching in the Temple, when the Chief Priests, and the Scribes, and the Elders, came to him, and demanded, 'by what authority' he did those things. This question our Lord evaded with divine wisdom, in a way well known, and then took occasion, by certain parables, to shew their unwarrantable rejection of the Gospel. On this, 'perceiving that he spake of them'⁶, they endeavoured, but in vain, to entangle him,—the

³ Lev. xiii. 2. xiv. 2-11.

⁴ Matt. xxiii. 1-3.

⁴ Mark i. 40-44.

⁶ Matt. xxi. 45.

Pharisees, and the Sadducees, with the Herodians.

When they had left him, not being 'able to answer him a word', at that point of time it was that Jesus addressed himself 'to the multitude, and to his disciples'. According to St. Luke, 'he said unto his disciples, in the audience of all the people', addressing the precept to his own Ministers, but to be heard by all, 'The Scribes and Pharisees sit in Moses' seat', &c. It had been announced by the prophet Malachi, that 'the priest's lips should keep knowledge', and that they—the people, 'should seek the Law at his mouth'⁷. This our Lord confirmed on the present occasion: expressly charging the people, even under extraordinary circumstances, to be obedient to these, God's lawfully constituted ministers, although he felt it necessary to add—'but do not ye after their works, for they say, and do not'.

The Scribes and Pharisees here mentioned, were some of those sects which were to be found even in the priesthood, for they are just before noticed by the same Evangelist⁸, as 'the Chief Priests, and the Elders'; and by St. Mark, and St. Luke, as 'the Chief Priests, and the Scribes, and the Elders'⁹: and again by St. Matthew, as 'the Chief Priests and Pharisees'¹⁰: and St. John, in mentioning the 'priests, and Levites' sent from Jerusalem to the Baptist, notices that they 'were of the Pharisees'¹. By their 'sitting in Moses' seat', then,

⁷ Mal. ii. 7.

⁸ Matt. xxi. 23.

⁹ Mark xi. 27. Lu. xx. 1.

¹⁰ Matt. xxi. 45.

¹ Jo. i. 19, 24.

may be understood the authority with which they were invested to instruct, and judge the people; succeeding, in this respect, to the place of Moses, and the seventy Elders. Here is, therefore, an injunction, that the public teachers, those acting under a legitimate authority, and succeeding to the public chair of instruction, should be obeyed, even though they were themselves wretchedly deficient in the observance of what they taught to others. There is also to be learnt from this, that our Lord has virtually given similar authority to the Christian Ministers, as he here asserts to be vested in the Jewish: and this must have been but what they would naturally expect from the whole tenor of his actions, and doctrines.

On another occasion, when our Lord had been perseveringly silent to the accusations made against him before the Chief Priests and Elders, and the Council, yet, when the High Priest alone solemnly adjured him in the name of the living God, to say whether he were the Christ, he without hesitation made answer to him, that he was; although the confession gave the High-Priest an opportunity of considering this as 'blasphemy', and of declaring, there was no need of farther witnesses². It may be noticed here, as not irrelevant, that the High-Priest was at this time endued with the spirit of prophecy, for on an important occasion, 'he spake not of himself, but being High-Priest that year, he prophesied'³.

² Matt. xxii. 62—65

³ Jo. xi. 51.

Thus far with respect to our Lord's own conduct, both as 'a minister of the circumcision', as well as a preacher of 'the Gospel of the kingdom', and as the head, and Lord of the Church, under both the ancient, and new dispensations. In forming, and establishing that Hierarchy, which should, at the appointed time, supersede the priesthood under the first covenant, he evidently took that priesthood, and the Aaronical hierarchy as a pattern: and the resemblance between the two is such, as that when one took place of the other, it might be regarded, not as a sudden destruction of a solemnly constituted order of things, but as a beneficial, and actually predicted, substitution of an universal, spiritual, and permanent economy, for that which was partial, formal, and in its very nature, and objects, fading, and vanishing away.

It may be fairly argued that, according to a known maxim⁴, what Christ did not abrogate he approved of. In preparation, therefore, for the more perfect, and permanent establishment, and as not unaptly leading to it, he 'confirmed the covenant with many for one week': gradually unfolding the scheme of the Gospel universal Church, and of the Christian hierarchy, by his own preaching, as well as by his fulfilment of all things 'which were written in the law of Moses, and in the prophets, and in the Psalms'⁵, before he caused the former 'sacrifice, and oblation to cease'⁶. The progress was silently made; and without any ap-

⁴ Qui tacet, consentire videtur.

⁵ Lu. xxiv. 44.

⁶ Dan. ix. 27.

parent encroachment on the rights, or duties of the yet lawfully existing priesthood: but it will be seen hereafter, that the immutable, and permanent Ministry was actually, and effectively established in the Church, some time before the entire abrogation of the Levitical priesthood, and Aaronical hierarchy, which event may be considered as having taken place on the destruction of the Temple at Jerusalem: and that thus the economy of the Church has been maintained with an uniformity worthy of Him who ‘changeth not’, and in consistency with the plan, and ‘pattern’, originally delivered by God to man!

The appointment of the Twelve.

Thus acting, and apparently keeping this essential object ever in view, our Lord, after a solemn preparation, having privately in a mountain, continued, ‘all night in prayer to God’, called unto him his disciples, ‘whom he would’, and of them he chose, and ‘ordained Twelve’: both that they should ‘be with him’, and also, that he might ‘send them forth to preach’. These he particularly ‘named APOSTLES’; and they consisted of the seven previous deacons, or ministers, with the addition of five others. Thomas, surnamed Didymus (being a *twin*); James (the lesser); Lebbeus, Thaddeus, or Jude, his brother; Simon Zelotes, the Canaanite; and Judas Iscariot.

Why these were selected it is in vain to enquire; only it may be observed, that one half the number

were brothers—three pairs; as if to indicate the brotherly love that should prevail amongst them, and which was so strongly inculcated by our Lord in his last affecting instructions to them. It may be observed also, that two, James the less, and Jude, though kinsmen of Christ, are ranked after many others; probably to repel presumption from this relationship; and as they might have been less conspicuous for their faith⁴. The latter chosen were not improbably of the same profession as the first four, all being now made ‘fishers of men’.

After this appointment Jesus ‘came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people’. These ‘sought to touch him’: for, as if now beginning to exhibit still greater powers, ‘there went virtue out of him’⁵. At Nain, also, he raised the widow’s son from the dead, to the fear and amazement of all; who exclaimed, that ‘a great prophet was risen up amongst them, and that God had visited his people; and this rumour, (or opinion) of him went forth throughout all Judea, and the region round about’⁶.

According to the tenor of their commission, the Apostles at first remained with the Lord, accompanying him in his journeys, and receiving from him instructions, as to the ‘mystery of the kingdom of God’, which to others were only darkly imparted ‘in parables’⁷.

⁴ Mar. iii. 21. Jo. vii. 5. and see Lu. xi. 27, 28.

⁷ Lu. viii. 9, 10.

⁵ Luk. vi. 19. viii. 46. Mar. v. 30.

⁶ Lu. vii. 11—17.

Now when John the Baptist, who was confined in prison, had 'heard the works of Christ', he sent two of his disciples to ask, either from some doubt remaining in his own mind as to the character of Jesus, or, more probably, embracing this opportunity of strengthening their faith, and that of the world as to whether he were really the prophet that was to come, or whether they were to 'look for another'. Our Lord referred to his miracles for an answer to this: and when they were gone, he with an usual affirmation,—'verily I say unto you', declared of John, that 'among them that are born of women there hath not risen a greater than John the Baptist'; adding, however, 'notwithstanding, he that is least in the kingdom of Heaven or of God, is greater than he'⁷. By this our Lord meant evidently to declare that even the lowest of those exercising the Gospel Ministry, were, from the superior dignity of their office, and their gifts, to be regarded in a higher light than this most eminent prophet.

Our Lord now took a second circuit throughout Galilee; 'teaching in their synagogues, preaching the Gospel', 'shewing the glad tidings of the kingdom of God', and healing every sickness, as usual; and 'the Twelve were with him'⁸. During this journey they were attended by such a multitude 'that they could not so much as eat bread': on which his friends, hearing of it, attempted to 'lay hold on him', 'for they said he is beside himself'⁹,

⁷ Matt. xi. 2 - 11. ⁸ Matt. ix. 35. Lu. viii. 1. ⁹ Mark iii. 20, 21.

fearing, it would appear, that he would sink under this excessive labour.

At this time certain Scribes came down from Jerusalem, and witnessed his healing a blind and dumb man, who was also 'possessed with a devil'; when he reproved the folly of their blasphemous charge against him,—that he cast out devils through Beelzebub, the prince of the devils, by the parable of a kingdom divided against itself; and by another, of a strong man being overcome, by a stronger, and despoiled of his goods: at the same time he pronounced that the sin of blasphemy against the Holy Ghost should not be forgiven! The Scribes, and Pharisees persevering, and asking of him a sign, he took occasion to predict his burial, and resurrection, from the instance of the prophet Jonah: declaring that the men of Nineveh, and the Queen of the South, also, who listened to the wisdom of Solomon, should 'rise up in judgment with them to condemn them', because they did not repent at the preaching of a greater than either Jonah, or Solomon^o.

Being invited to dine with a certain Pharisee, who marvelled that he had not first washed, our Lord severely reproached the Scribes, the Pharisees, and the Lawyers, for their hypocrisy, and tyranny; and cautioning the multitudes, who gathered around, against this leaven, and against covetousness, and undue care, he announced to them the coming day of judgment, for which they

^o Matt. xii 22—42. Mark iii. 22—29. Lu. xi. 14—31.

should be well prepared, as men waiting for the return of their lord from the wedding. On Peter's desire to learn to whom this parable particularly applied, our Lord took occasion to explain to his Ministers, and disciples, in particular, the contrast between that 'faithful and wise steward', who, having been made 'ruler over the household' during his lord's absence, should be found on his return, 'giving them their portion of meat in due season'; and, on the other hand, that wicked servant, who on account of his Lord's delay, should begin to act cruelly, and to be 'drunken': pronouncing the blessed state of the former, and the punishment that should be inflicted on the latter¹.

The multitude increasing in their attendance he was constrained to adopt the method of preaching from a ship, while they were stretched along the shore, instructing them in parables², which he afterwards privately explained to his disciples³; declaring to them the high privileges which they had in 'knowing all parables'⁴, and in seeing and hearing those things which 'many prophets, and righteous men' of God, under the former dispensation, had 'desired to see, and hear', but had not 'seen and heard them'⁵.

After thus explaining to his disciples the parables he had been speaking to the multitude, and others to them in particular, as to the nature of 'the kingdom of heaven'—the 'net that gathered of

¹ Luke xii. throughout.

² Mar. iv. 2, 33.

³ Mar. iv. 34.

⁴ Mar. iv. 13.

⁵ Matt. xiii. xi. 1, 3. 9—17.

every kind', he reminded them, that every 'Scribe', or Minister, who is 'instructed unto the kingdom of heaven', might be likened to 'an householder which bringeth forth out of his treasure, things new and old'⁶. By this our Lord seemed evidently to intimate, that in preaching the things brought to light by the Gospel, they were not to neglect the wisdom before revealed, but to produce arguments, as occasion required, both from the former, and present dispensation.

As he was about to cross to the other side of the lake, a certain scribe expressed his desire to follow him whithersoever he went, when our blessed Lord declared—that though the foxes, and birds of the air, had their holes, and nests, he had not 'where to lay his head';—he had no residence that could invite to his service. But to one, whom he had called, or ordained to follow him, and who desired leave to go 'first and bury his father', he said, 'let the dead bury their dead, but go thou and preach the kingdom of God': while to another, who also declared his desire to follow him, but wished first to 'go and bid them farewell at home', he said—'No man having put his hand to the plough, and looking back, is fit for the kingdom of God'⁷.

In the country of the Gadarenes Jesus performed an eminent cure on two men 'possessed with devils', 'exceeding fierce', who wore no clothes, and dwelt among the tombs: but on the devils be-

⁶ Matt. xiii. 51, 52.

⁷ Matt. xviii. 18—22. Lu. ix. 57—62.

beseeching him that he would not send them away out of the country', or 'command them to go into the deep', but 'suffer them to enter' into a herd of swine feeding on a mountain just by, he permitted this: whether because here was a palpable neglect of the Mosaic institutions; or in order that the miracle might be thus rendered more public, and the awful reality of the possession, and his power over evil spirits better understood. And the herd, about 2000, now possessed by the unclean spirits—the 'legion', for they were 'many', 'ran violently down a steep place into the sea, and perished in the waters'! On hearing of this through the report of the keepers, and seeing, on their coming out, the man who had been tormented with the legion of devils, 'sitting at the feet of Jesus clothed, and in his right mind', the whole people of that country 'began to pray him to depart out of their coasts', 'for they were taken with great fear'. The man himself 'prayed that he might be with him', but Jesus desired him to go home, 'and tell how great things the Lord had done for him'. This he did; publishing it in Decapolis, and making all men to 'marvel'⁸.

On Jesus coming again into his own city, Capernaum, 'much people gathered' together, and 'gladly received him, for they were all waiting for him'⁹. Even Jairus, one of the rulers of the synagogue, came, and worshipped him; beseeching him to heal his daughter: when, accompanied by

⁸ Matt. viii. 28—34. Mark v. 120. Lu. viii. 26 39.

⁹ Mark v. 21. Lu. viii. 40.

Peter, and James, and John, he raised her from the dead, to the astonishment of her parents, and the increase of his fame throughout all that land. The conversion of the Ruler and his household may be regarded as a necessary result of this, since the condition of the cure was—‘fear not, believe only and she shall be made whole’⁹.

Jesus, now, his disciples following him, again visited Nazareth, ‘his own country’, and on the sabbath-day ‘began to teach in the synagogue’. But though ‘many, hearing him, were astonished’ at his wisdom, they were offended at him, saying—‘Is not this the carpenter, the son of Mary’? so that he ‘did not many mighty works there, because of their unbelief’; only healing ‘a few sick’¹⁰.

Ordination of the Twelve to preach.

The number of converts had now greatly increased: and when our Lord ‘saw the multitudes’, that were constantly flocking to him from all parts, ‘he was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd’. The members of the Levitical priesthood now began to be regarded by him as blind guides, and it was necessary that some more effectual teachers should be sent to ‘the lost sheep of the house of Israel’. ‘Then said he unto his disciples’—probably the whole Church around him,—‘the harvest truly is plenteous, but the la-

⁹ Lu. viii. 41—56. Matt. ix. 26. ¹⁰ Matt. xiii. 54—58. Mark vi. 1—6

bourers are few'; adding, as if to remind them from whom such a commission should emanate, 'pray ye therefore the Lord of the harvest that he 'will send forth labourers into his harvest'¹.

Our Lord then called 'his twelve Disciples' together, those before elevated to a higher degree in the Ministry—the Apostolate, and who had now been in constant attendance upon him for a considerable time past, probably half a year at least, and appointed them under a particular commission² to go throughout the land, and preach like himself, in aid of his own greatly encreased labours.

This step was now become necessary, that there might be no want in the newly formed Church, of men fitly prepared, and duly ordained, 'to go in and out before them, and lead them', so that, as in the ancient Church, 'the congregation of the Lord' might not be 'as sheep having no shepherd'³. And in order to their being fully qualified for this office, and to act thus far in his place, he 'gave them power and authority over all devils', 'against unclean spirits, to cast them out; and to heal all manner of sickness, and disease'.

Having prepared them, by ample instructions, as to what they might have thought necessary for their bodily wants, or convenience, during this journey, and as to their conduct in the places

¹ Matt. ix. 36—38.

³ Num. xxvii. 17.

² Matthew connects the two circumstances as he does others. Consider Matt. xiv. 3—11. Mark and Luke correctly separate them.

where they might have to abide, and also towards those who might refuse to receive them, and after warning them as to what they would have to suffer, and the enmity their preaching would excite, even between the members of the same family, he encouraged them by the communication that the Spirit of the Father should speak in them, and that not a hair of their heads should fall: assuring them of a maintenance, as 'the workman is worthy of his meat'; and denouncing woes against the cities that would not receive them, less tolerable in the day of judgment than for the land of Sodom, and Gomorrah,: but declaring whoever should receive them, or others, as 'prophets', as 'righteous men', or in the name of 'disciples', should in no wise lose his reward.

Their commission he delivers in these words, 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel; and as ye go, preach, saying, the kingdom of heaven is at hand! Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give'⁴. Their mission was confined to the chosen people, as that of Christ himself yet was⁵, who was ordained 'a Minister of the Circumcision for the truth of God, to confirm the promises made unto the fathers'⁶. To such, however, they were to impart 'the word of God'⁷,

⁴ Matt. x. 1, 5—42. Mark vi. 7—11. Lu. ix. 1—5. ⁷ Ac. xiii. 46.

⁵ Matt. xv. 24. Ac. iii. 26.

⁶ Rom. xv. 8. and i. 16.

freely, as they themselves had received it. He then sent them 'forth by two and two'⁸, probably as they are classed by St. Matthew⁹.

The Twelve, therefore, 'departed, and went through the towns, preaching the Gospel that men should repent'; casting out devils, and 'anointing the sick with oil'. This ceremony was in pursuance, no doubt, of positive instructions, though these are not recorded: for that the Apostles, themselves, should have instituted it, is utterly incredible. But it is well worthy of remark, that the rite is in conformity with the practice afterwards expressly attributed by St. James to the office of the Presbyter, 'the Elders of the Church', being directed, after praying over the sick, to 'anoint him with oil, in the name of the Lord'¹⁰.

This appointment was probably made a little before the third Passover, or towards the close of the second year of our Lord's ministry. And when 'Jesus had made an end of commanding his twelve disciples', he sent them away, and he himself continued his progress through Galilee, teaching, and preaching in their cities¹. On the return of the Apostles, and their rejoining the Lord—'gathering themselves together unto him', they 'told him all things; both what they had done, and what they had taught'. On this, as if for the advantage of uninterrupted communication, he said to them, 'Come ye yourselves apart into a desert place, and rest awhile; and they went accordingly into

⁸ Mark vi. 7. ⁹ Matt. x. 2—4. ¹⁰ Jas. v. 14. ¹ Matt. xi. 1.

a retired spot in the neighbourhood of Bethsaida².

As the people, however, when they 'heard thereof', followed him—'a great multitude', 'out of all the cities, and outwent them' even, this gave occasion to one of our Lord's remarkable miracles—the feeding '5000 men, beside women and children'. When the multitude had witnessed this, they exclaimed—'this is of a truth that prophet that should come into the world'! They therefore desired to 'take him by force, and make him a king', but Jesus, after having sent his disciples away in a ship, went himself 'up into a mountain apart to pray'; and joined them afterwards, by walking on the sea. On witnessing this his disciples 'worshipped him; saying, of a truth thou 'art the son of God'³.

The working of this miracle tended to increase the number that flocked to him, and they now themselves also took shipping, and went every 'where seeking him'. But the Church began to have its predicted mixture of good and bad. 'Ye 'seek me,' said Jesus, 'not because ye saw the 'miracles, but because ye did eat of the loaves, 'and were filled'. He therefore taught them that he was 'the bread of life', which, if they did eat, they should no more hunger. This appeared to more than the Jews 'an hard saying', so that 'from that time many of his disciples went back, and walked no more with him'! Peter and the twelve, however, repeated their confidence that

² Mar. vi. 30. 31. Luke ix. 10.

³ Matt. xiv. 14—33.

he was the 'Christ, the son of the living God'! but Jesus even then intimated the approaching treason of one of them.—'Have I not chosen you twelve, and one of you is a devil'⁴?

Disaffection soon ripened amongst the Jews, into actual hostility, and therefore 'after those things', Jesus confined himself more particularly to Galilee. 'He would not walk in Jewry because the Jews sought to kill him'⁵.

From this time the Twelve seem to have been admitted to the greatest degree of intimacy, and never afterwards to have all left our Lord, till the night of his being betrayed to his enemies. With the Twelve he now frequently withdrew from the multitude; they became witnesses, during the remainder of his public Ministry, of his most remarkable miracles; and ultimately, as expressly appointed, of his resurrection from the dead.

In the mean while, accompanied by these, our Lord continued to attend the celebration of the public festivals of the Church. This is proved by the Jews expectation of him on two different occasions, when he did not appear even at the commencement of the feast. On the first of these occasions, fearing their violence, he went 'not up openly, but as it were in secret', to the feast of Tabernacles: but they 'sought him, and said, where is he'⁷? Again—at the following feast of the Passover, they 'sought for him, and spake among themselves, as they stood in the Temple—'What think

⁴ Jo. vi. 22—71.

⁵ Jo. vii. 1.

⁷ Jo. vii. 11.

‘ye, that he will not come to the feast’? Indeed, this enquiry seems to have been made on his not being with others who came ‘to Jerusalem, before the Passover, to purify themselves’⁸.

The persevering rancour, and hostility of the Pharisees, and Scribes, seem at length to have driven him from those parts wherein it was his desire to preach the gospel of the kingdom first of all, and to induce him to go into the heathen states. ‘He went into the coasts of Tyre and Sidon’ for a time, wishing not to be known: but he could not be hid’. A Syrophenician woman recognized him, and worshipping him as ‘the son of David’, entreated him to heal her daughter. This he did, though having at first refused, alleging that it was ‘not meet to take the child’s bread, and cast it to dogs’. Jesus then visited the coast of Decapolis, and healed ‘the lame, the blind, the dumb and the maimed’, so that great multitudes came unto him, and ‘glorified the God of Israel’⁹. He afterwards fed these by a repetition of the miracle of the loaves and fishes; and then departed into the coast of Magdala, and Dalmanutha.

On his return an opportunity again occurred of denouncing the hypocrisy of the Pharisees, and Sadducees, and he cautioned his disciples against the leaven of their doctrine⁰. He then went through the towns of Cesarea Phillippi, accompanied by his disciples; and by the way he asked

⁸ Jo. xi. 55, 56.

⁰ Matt. xvi. 1—12, 13. &c.

⁹ Matt. xv. 21—28. 29—31. Mar. vii. 24—30. 31—37.

them—‘Whom do men say that I am’? On their answering that divers opinions were entertained, some saying that he was John the Baptist, some Elias, or Jeremias, or one of the old prophets, risen again, he put it to them, when Peter, answering for the rest, said, ‘Thou art the Christ, ‘the Son of the living God’. On this the Lord was pleased to declare the Rock on which he would build his Church: promising to Peter, and, through him, to the Twelve, that he would give to them ‘the keys of the kingdom of heaven’, and that ‘whatsoever they should bind, or loose on earth, should be bound, or loosed in heaven’¹. He charged them, however, that they should not, for the present, declare him to be ‘Jesus, the Christ’.

From this time Christ began to disclose to them the great events that were about to happen to him at Jerusalem; severely rebuking Peter for his disbelief thereof, notwithstanding, as it may be supposed, the preparation the Lord had made in their minds for the disclosure, by all his previous discourses. Immediately after this his transfiguration took place, in the presence of the three earliest, and most favoured of his Ministers—Peter, James, and John.

The want of faith in the disciples, up to this period, even though there was no want of zeal, is remarkable. Joining them on one occasion, after some absence, Jesus ‘saw a great multitude about them, and the Scribes questioning with them’;

¹ Matt. xvi. 13 – 19.

when the people, 'running to him and saluting him', one of the multitude besought him to heal his son, who was sore vexed with an evil spirit; saying that he had spoken to his disciples, 'that they should cast him out, and they could not'. This the Lord was pleased to do, after a reproach to them all—'O 'faithless generation'! and on his disciples asking him privately, why they 'could not cast him out', he directly charged it on their want of faith, adding, however, that 'this kind' could only be cast out 'by prayer and fasting'. This eminent cure produced a considerable effect; the people 'were all amazed at the mighty power of God'².

After their return to Galilee, and 'while they abode there', our Lord appears to have more particularly instructed the Twelve, as chosen witnesses, of his approaching sufferings, and resurrection; saying to them 'let these sayings sink down into your ears'. But 'exceeding sorry' as they were, 'they understood not the saying', 'it was hid from them that they perceived it not; and they were afraid to ask him'³.

They appear, also, to have entertained some very erroneous notions as to the kind of authority they were to exercise; 'there arose a reasoning amongst them, which of them should be the greatest'. This our Lord corrected by setting a little child before them, as an example; declaring that he who should thus humble himself should be 'greatest in the kingdom of heaven'⁴, taking at

² Lu. ix. 43. ³ Matt. xvii. 22, 23. Mar. ix. 30—32. Lu. ix. 44, 45

⁴ Mar. ix. 33—37. Lu. ix. 46—48.

the same time the opportunity of shewing the necessity, and explaining the measure, of a mutual forgiveness of trespasses, by the parable of the ungrateful servant⁵.

The appointment of the Seventy.

Soon after the elevation of 'the Twelve' from the Order, or office they first filled, to a higher,—to the *Apostolate*, or as it may now be termed, and perhaps it is this which is so termed by St. Paul, 'the Presbytery', the necessity appeared of a renewal of, or increase to the body from which they had been removed. This was indicated by another declaration of the Lord, in the same terms as those used on the former occasion. 'The harvest truly is great (said he to his disciples), but the labourers are few: pray ye, 'therefore, the Lord of the harvest, that he will 'send forth labourers into his harvest'. The Lord, 'therefore, appointed other Seventy also'⁶.

These, evidently of a different Order from the Twelve, may be regarded, either as the whole of the inferior body by this time, made up to that number, and about to be employed on a particular mission, to meet the present exigency, precisely as had been before done in the case of the Twelve; or as a selection from that body, if of itself indefinite, for the same purpose. The commission with which the Seventy were invested, although

Matt. xviii. 10 – 35.

⁶ Lu. x. 1. 2.

it was accompanied with almost equal miraculous powers with that of the Apostles, was clearly of a lower nature in its object; for though they were sent 'two and two', according to the method adopted in the former case, and to announce the coming of the 'kingdom of God', the doing this effectually, or completely, does not seem to be left to them, as it was to the Apostles; but they were sent only in preparation for our Lord's own appearance,—'sent before his face into every city, and place, whither he himself would come'⁷. And there was something super-added in this case, as if less attention might otherwise have been paid to their preaching than to that of the former body, which had been appointed with more solemnity, and, perhaps, greater notoriety. This was a solemn declaration that whoever 'heard or despised' them, equally heard and despised him, their Lord, and the Father that sent him⁸.

The Seventy, after a while, 'returned again with joy', highly gratified with their success; having found, as they said, 'even devils subject unto them, through his name'⁹. On receiving their report, and contemplating the fall of Satan, 'as lightning from heaven', Christ was pleased to confirm or extend their powers; declaring, that neither 'serpents, nor scorpions', nor the power of the enemy, should hurt them.—Adding, however, as a still greater cause of joy, 'notwithstanding, in 'this rejoice not, that the spirits are subject unto you;

⁷ Lu. x. 1.⁸ Lu. x. 16.⁹ Lu. x. 17.

‘but rather rejoice because your names are written ‘in heaven’⁰. Even the honorable office they had now been appointed to fill in the Ministry was not to be regarded by them in the same degree as that reward with which they should be ultimately recompensed on the faithful discharge of their stewardship.

As our Lord seems to have appointed his Apostles, twelve in number, to take the place of the twelve patriarchs, in authority over the twelve tribes of Israel, he might, by appointing this second order, seventy in number, imply that the power of the Sanhedrim was drawing to a close¹. This second body, indefinitely extended in numbers, produced, probably, the subsequent ‘pastors and teachers’, ‘prophets, helpers’, &c. by whom the duties of the second order of the priesthood were performed. And it is generally supposed that not only Matthias, who was elected in the place of Judas, was one of the Seventy, but also Barnabas, Mark, Luke, Sosthenes, the seven deacons and others². This appears, therefore, to have been the principal source from whence the members of the first Order were afterwards supplied.

Proofs of an Episcopal Establishment, and graduated Ministry.

In order to be satisfied that the Lord Christ did

⁰ Lu. x. 20.

¹ 1 Mosheim Eccl. Hist. 57.

² Clemens Alex. Eusebius, Epiphanius, &c. cited by ‘Potter on Church Government’, 48, 49.

institute a formal Ministry, consisting of three distinct Orders, of which he himself filled the first, in analogy to the Levitical Hierarchy, and for the maintenance of an economy that has ever prevailed in the Church, it is only necessary to consider the course he pursued in choosing the first members of it, 'his disciples', afterwards classed and distinguished, as '*the Twelve*', and the '*Seventy*.'

Our Lord, it will be observed, did not ordain more than twelve persons, to the more eminent, or higher Order, before he made the marked distinction which is found in the Levitical, and was thenceforth, to be equally characteristic of the Christian Priesthood, as now taking its place in 'the Church of the living God'. While Christ evidently avoided any apparent encroachment on the offices, and privileges of the then legal establishment, it seems sufficiently plain that he took it as his model; and thus provided for a continuance of the Hierarchy, on the platform at first settled by the divine wisdom, the foundation of the Priesthood, even to the latest days. Such an Hierarchy apparently entered into the plan, and was a feature of 'the pattern', delivered by God to Moses, for his direction and government; embracing as well the formation of the Levitical Ministry, as the building of the Tabernacle, and the provision of its furniture.

With respect to the Christian threefold Ministry, then, not only, are there *three Orders* plainly indicated, but the relation of the members to the

body of the Church are equally discoverable, under both Dispensations.

Of the FIRST ORDER is *Jesus Christ*: himself the last and greatest '*High-Priest*' of the passing Dispensation, and the first '*Bishop*' of the permanent one; which was about to succeed with undiminished honour and authority.

Of the SECOND ORDER are the Twelve *Apostles*, his *Presbyters*; adopted by him as 'his children'⁷, in like manner as 'the Priests of the Second Order' were, at first, the sons, and ever after of the house of Aaron, the High-Priest.—And

Of the THIRD ORDER, the *Seventy*, or inferior disciples, taken from among the body of believers, those newly converted to the faith; these being separated from the world, and dedicated to God, like the particular family of Levi, were thus made 'a holy Priesthood', sanctified, and devoted to the service of the Lord.

Jesus Christ was evidently the BISHOP, or paramount Overseer of the new formed Ministry, as he plainly exercised that superior power ever since attached to the *Christian Episcopacy*, and discernible in the two leading features;—the *Ordination* of inferior members, and the general *Government* of the Church.

The appointment, and ordination, to the Ministry indisputably vested in him during the course of his public administration. As he took not 'this honor unto himself', till expressly 'called of God', and appointed, 'as was Aaron'⁸, so do the sacred

⁷ Jo. xiii. 33. xxi. 5.

⁸ Heb. v. 4.

records prove, positively by the calling and the ordination of *the Twelve*, and *the Seventy*, and negatively by their silence as to any others appointed, except of these two bodies, that the power of calling, and ordination was solely in him. He it was that, in accomplishment of the divine purpose, after he had laid the foundation of his Church, peculiarly so called, and after he had himself 'ascended up on high', gave some Apostles: and some Prophets: and some Evangelists, and some Pastors and Teachers; for the perfecting (the uniting, or compacting together in a body) of the saints, for the work of the Ministry, for the edifying (the erecting into a spiritual house or temple) of the body (or Church) of Christ⁹. This our Lord had already foreshown, and promised to Peter, and, through him, to the rest of the Apostles⁰.

As the Bishop in after times, and no doubt in accordance with this example, was ever attended by his Deacons, so almost immediately after 'Jesus had begun to preach, and to say repent', he chose certain disciples, perhaps the first persons converted by him, with whom he 'went about, teaching in the synagogues, and preaching the Gospel of the kingdom': being followed by 'great multitudes of people' from all the neighbouring country¹.

With these accompanying him, whether before or after the first nomination of the Twelve,

⁹ Eph. iv. 8—12.

¹ Matt. iv. 23. 25.

⁰ Matt. xvi. 18, 19. xviii. 18, 19. and Eph. ii. 20, &c.

introductory to their more solemn ordination, as before noticed⁷, he went up into a mountain', from whence he might address them: and 'when he was set' down, according to the custom of instructors, these, his disciples, probably stationed themselves nearest around him. Thus seated, and attended, he delivered his first public discourse, commonly called the Sermon on the Mount.

By these, his Ministers, or Deacons, must the first converts have been baptized; for but little time elapsed before 'Jesus made and baptized more disciples than John'; by the hands of his constituted assistants, as it is said expressly, that 'Jesus himself baptized not, but his disciples'⁸.

Our Lord seems to have passed with these more than the first year of his mission. The appointment, or ordination, of *the Twelve* to preach then took place; and after they had been invested with the new, and greater powers, they may be regarded as the established Presbyters of the Church during the Divine Episcopacy. They had been for a time 'servants', Ministers, or Deacons, knowing not what their Lord did; they were no longer to be called servants, but 'friends'; admitted into that union and intimacy which the early fathers so often speak of as subsisting between the Bishop and his Presbyters. From this time, therefore, they were instructed by him in the communications made to himself by the Father; 'all things' which the Son had heard of the Father, he 'made

⁷ Ante p. 541-2.

⁸ Jo. iv. 1, 2.

known unto them'⁹; and, at length, prepared them for succeeding him in the Episcopal office.

The ceremony of baptizing was at this time, probably, performed by the inferior minister, this not being regularly the office of the second order. For while Philip the deacon, as it is seen, baptized the Eunuch⁰, Paul, the Apostle, or Bishop, says, 'I baptized none of you but Crispus, and Gaius, and Stephanus; for Christ sent me not to baptize, but to preach the Gospel'¹. It is not unworthy of remark, that all these, thus mentioned by St. Paul, were persons of eminence, justly claiming, perhaps, this distinction. Crispus was 'the chief ruler of the synagogue' at Corinth²: the house of 'Stephanus' was the 'first fruits of Achaia', and probably furnished ministers for the Church³; and to Gaius, whom he stiles the 'well-beloved', St. John afterwards addressed a particular epistle⁴.

On the other hand, *the Twelve*, as 'the priests of the second order' in the Christian Church, were empowered to consecrate, and administer the sacred elements of bread, and wine; to be taken by the faithful 'in remembrance' of their Lord, when he should be no longer amongst them on earth: in order that the members of the Church, by 'eating of this bread, and drinking of this cup'—'the cup of blessing', which they were thus authorized to 'bless', and 'the bread', thus to 'break', as 'the communion of the body of Christ', should 'shew

⁹ Jo. xv. 15.

¹ 1 Cor. i. 14, and 1^o.

³ 1 Cor. xvi. 15.

⁰ Ac. viii. 38.

² Ac. xviii. 8.

⁴ 3 John 1.

the Lord's death', till his coming again the second time, no longer as a merciful High-Priest, but to judge the world in righteousness⁵!

Little is, indeed, said of the peculiar offices of *the Seventy*. But that they were Ministers of the Church, members of a clerical body as well as the Apostles, is clear, equally from the nature, and terms of their commission, and from the testimony of all antiquity on the subject. That they were of an inferior Order only, is to be learnt, indisputably, from analogy, and induction.

The difference between the two bodies—'*the Twelve*', and *the Seventy*, and that they were of two distinct Orders, is evident, both from the mode of their *calling and ordination*, and from the different *powers* they exercised, and the privileges they enjoyed. With respect to a difference in *calling and ordination*, it may be observed, that those subsequently of the higher Order—'*the Apostles*', were called at two different times: first, when the majority of them were made simply Ministers of the Gospel, and for a time acted only in the inferior capacity of Deacons; and secondly, when, after a solemn preparation by the Lord himself, according to the manner of Moses, they were 'ordained' as a body⁶, 'his twelve disciples'⁷—'*the Twelve*', emphatically, and ever after, so termed: and were thus elevated to a higher dignity⁸.

⁵ Lu. xxii. 19, 20. with 1 Cor. xi. 23--25. and x. 16.

⁶ Mar. iii. 14.

⁷ Matt. x. 1. and xi. 1.

⁸ Matt. x. 1--42. with iv. 18--23. and with v. 1, &c.

The transaction is recorded by three out of the four evangelical historians. St. Luke says—‘It came to pass in those days, that he (our Lord) went out into a mountain to pray, and continued all night in prayer to God’⁹. This was probably, in a *Proseucha*, or house of prayer⁰, and in contemplation of the work he was about to perform; for ‘when it was day he called unto him his disciples’; making a selection herein from ‘the company of disciples’ at large¹, and then ordained twelve, and invested them with their commission².

The choice and ordination of these, seem to be considered by the historians as of higher import than that of the seventy other disciples, inasmuch as the occurrence is recorded in detail, by Matthew, Mark, and Luke, while the appointment of the Seventy is mentioned, and that more briefly, by Luke alone.

The subordination between the two is equally apparent from the greater *dignity* of the former body. To these a distinctive appellation is given. They are called ‘*the Twelve*’—‘the twelve Apostles’³; a number used technically, even when a part of the body only is mentioned⁴: and the number is ever afterwards retained—the ‘twelve Apostles of the Lamb’,—whose ‘names’ were to be written on ‘the wall of the city which had twelve

⁹ Lu. vi. 12.

¹ Mar. iii. 13. with Lu. vi. 17.

⁰ Ac. xvi. 13.

³ Matt. x. 2. Ac. i. 26.

² Mar. iii. 14. Lu. ix. 1--6. and Matt. x. throughout.

⁴ See Jo. xx. 24. with Lu. xxiv. 33. Mar. xvi. 14. 1 Cor. xv. 5.

foundations'; to correspond with those of the twelve tribes of the children of Israel on the 'twelve gates'⁰. And it was, evidently, in reference hereto that our Lord promised to them that they should 'sit upon twelve thrones, judging the twelve tribes of Israel'¹.

On the other hand, the seventy disciples appear to have had no such appellation given by authority, as they are never termed 'the Seventy,' like '*the Twelve*,' in the Holy Scriptures. Their number also increased, no doubt, according to exigency, and is never afterwards defined, unless the 'hundred and twenty' mentioned in the concise History of the Church² may be considered as this body, the Apostles not being included. It is true their names, also, are spoken of as being put on record; but it is 'in Heaven'³, in common, apparently, with all labourers in the Gospel, according to the passage of St. Paul's Epistle to the Philippians⁴; or, according to another phrase there used—in 'the Book of Life', in common with all believers⁵.

Again the *names* of the *Twelve* are recorded, and with a certain precision. Some of them had additional ones given, or titles of eminence, as to Simon Peter, 'Cephas', a 'stone', or a 'rock'⁶, and to James and John,—'Boanerges, the sons of thunder'⁷. The whole—'*the Twelve*', were ordained

⁰ Rev. xxi. 12--14.

¹ Matt. xix. 28.

² Ac. i. 15.

³ Lu. x. 20.

⁴ Phill. iv. 3.

⁵ See Ex. xxxii. 32. Ps. lxix. 28. Is. iv. 3. Dan. xii. 1. and more particularly Heb. xii. 23. Rev. xiii. 8. xix. 12. and xxi. 27.

⁶ Jo. i. 42, with Mar. iii. 16.

⁷ Mar. iii. 17.

also, expressly to be with the Lord; and they continued throughout the whole of his mission, generally accompanying him⁹, and, particularly during the last scenes of his life. ‘Ye are they’, (said he to them) ‘which have continued with me in my temptations’⁰.

It was even one of the marks, and peculiar privileges of the *Apostleship* to be ‘witnesses of all things which he (Jesus) did, both in the land of the Jews, and in Jerusalem’; and to publish and testify the same ‘in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth’¹: ‘to be witnesses’ also ‘of the sufferings of Christ’², but more particularly of his Resurrection from the dead; and this expressly ‘unto the people’³. It was for this latter purpose, and that the great event should be fully testified abroad, that the vacancy in the Apostolate was to be filled up. ‘One must be ordained, (says St. Peter), to be a witness with us of his Resurrection’⁴. And therefore, ‘with great power gave the Apostles witness of the Resurrection of the Lord Jesus’; declaring themselves to be herein, joint ‘witnesses’ with the ‘Holy Ghost, whom God would give to those that obey him’⁵.

To these, therefore, our Lord vouchsafed, particularly, to appear after the event. First to Peter, and then to all the Apostles⁶, ‘to whom

⁹ See Lu. viii. 1.

28.

¹ Ac. x. 39. i. 8. and Lu. xxiv. 48.

² Ac. v. 32. 1 Pet. v. 1.

³ Ac. ii. 32. iii. 15. x. 41. xiii. 31.

⁵ Ac. iv. 33. v. 32.

⁴ Ac. i. 22.

⁶ 1 Cor. xv. 5. Mar. xvi. 14. Jo. xx. 19. xxi. 1.

also (the Apostles whom he had chosen) he showed himself alive, after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God⁶. All this was in pursuance of his own express directions, and prediction,—‘ye also shall bear witness, because ye have been with me from ‘the beginning’⁷.

Nothing like this was the case with *the Seventy*; nor had they even any direct commission to preach the Gospel, but only to make a preparation, as it were, for our Lord in those places, ‘whither he himself would come’⁸.

The superior *privileges* of ‘*the Twelve*’, are equally conspicuous. These, his chosen disciples, are found ever with him, as his constant companions; and they seem, in an eminent degree, to have forsaken every thing for him, during his life⁹, while there is nothing of this kind that appears respecting the inferior disciples, although they are indeed spoken of by the Apostles as having been somehow attendant upon them;—having ‘*companied*’ with them, ‘all the time that the Lord Jesus went in and out among them’¹⁰.

To the APOSTLES Christ addresses himself continually, and in the most affectionate terms; calls them ‘little children’, reveals to them, in particular, his will and intentions, declares them to be his ‘friends’, and, after the confidential com-

⁶ Ac. i. 2, 3.

⁷ Jo. xv. 27.

⁸ Lu. x. 1.

⁹ Lu v. 11. Matt. iv. 20. xi. 27.

¹⁰ Ac. i. 21.

munications he had made to them, no longer to be called 'servants'. They are 'his own' in the world, which he 'loved', as the Father loved him¹. To these he 'made known' all things that he had heard 'of the Father'. He gives to them 'the words' which the Father had given him; 'for them' he particularly prays and expresses peculiar care; and these, 'while he was in the world he kept', that 'none of them should be lost'. He offers himself as their purification, instead of the legal sacrifices by which Aaron, and his sons, and the tribe of Levi, were consecrated to the service of God: 'For their sakes I sanctify myself, that they also might be sanctified, through the truth'².

The different light, too, under which the Lord thus expressly regarded them, he continued 'to the end'³. 'With the twelve'—'the twelve Apostles'⁴, 'he sat down,' and partook of the last Paschal Supper, declaring to them—'with desire I have desired to eat this passover with you before I suffer'; at this time changing the former words of institution into those terms recognised throughout the Christian Church, to the present day—'This is my body which is given for you'⁵. But of the Seventy, or of any others, besides '*the Twelve*', nothing whatever of this kind is recorded in the sacred narratives of the Evangelists.

In the *authority* and *powers* also granted to the two bodies, a difference may be observed. While

¹ Jo. xiii. 33. xv. 14, 15, 9, 10. and generally xiv.—xvii.

² Jo. xvii. 9—12, 19.

³ Jo. xiii. 1.

⁴ Matt. xxvi. 20. Mar. xiv. 17. Lu. xxii. 14.

⁵ Lu. xxii. 15, 19.

some powers are delegated in common, there are two important articles in the commission given to ‘*the Twelve*, which are not found in that of the Seventy. These are—‘to cleanse the lepers’, and to ‘raise the dead’⁶. Again, even of the powers that were granted in common, one—the power of healing, was eminently great in the Apostles, in like manner as it had been experienced with respect to our Lord, when ‘virtue went out of him’. If the garments of the diseased touched their bodies ‘the diseases departed from them; and the evil spirits went out of them’; and even their ‘shadow’, as they ‘passed by’⁷, healed the sick.

It was also by their agency alone that the Holy Ghost was conferred⁸, and the profuse dispensation afforded to them, in particular, with their right to impart the spiritual gifts to others, seem indicated by the memento to them—‘freely ye ‘have received—freely give’⁹; an injunction explained by the subsequent conduct of Peter towards Simon the Magician; and by the appeal of St. Paul to the Elders at Ephesus⁰: to this they appear ever to have been themselves obedient, and to have inculcated the same on others¹: refusing gifts,—as Elisha did, when offered by the Syrian Captain. To all these miraculous powers, thus conferred on the *Apostolate* alone, St. Paul seems to refer, when he speaks of the ‘signs of an Apostle’, wrought in ‘mighty deeds’;—‘through

⁶ Matt x. 8.

⁸ Ac. viii. 14--19. xix. 6.

⁰ Ac. viii. 18, 20. xx. 33, 34.

⁷ Ac. xix. 12. v. 15.

⁹ Matt. x. 8.

¹ 1 Pet. v. 2.

mighty signs and wonders by the power of the Spirit of God'; and thus, though 'rude in speech', they were 'made manifest' among the people 'in all things'². All the Ministers of the Church were 'labourers together with God', in 'God's husbandry', all were concerned in building up the 'spiritual house' of 'God's building'; but the Apostles were master builders, they 'laid the foundation', while others 'builded thereon'³.

The commission with which '*the Twelve*' were invested, and the powers they executed, were, in fact, essentially the same as our Lord—the 'great Apostle', and 'Bishop of Souls', himself received from God'. 'As thou hast sent me into the world' (says he) even so have I also sent them into the 'world. But they are not of the world, even as I 'am not of the world'. They were to be 'sanctified through the truth', and 'glorified' as he was⁴. The Apostles, in particular, especially were commissioned to collect the scattered sheep of Israel, and to 'feed' them⁵; bearing herein the same office as our Lord; who declared himself to be 'the good Shepherd, and so foreshown by the prophets, and reverently acknowledged by these his successors⁶. It was the Apostles that were expressly authorised to gather the Church together, all the sheep into one fold, by baptizing, and teaching all na-

² 2 Cor. xii. 12. xi. 6. Rom. xv. 19. and see also 1 Cor. ix. 2.

2 Cor. vi. 4.

³ 1 Cor. iii. 9, 10. 1 Pet. ii. 5.

⁴ Jo. xvii. 16—22.

⁵ Matt. ix. 36. with Jo. xxi. 15—17.

⁶ Jo. x. 1. with Is. xl. 11. Ez. xxxiv. 23. xxxvii. 24. Heb. xiii. 20.

1 Pet. ii. 25. and v. 4.

tions⁷; and hence, as a natural consequence, after the departure of their master—their predecessor in the Episcopal Office, it rested with them, exclusively, to ordain labourers for the vineyard; and to govern the Church.

In addition to all this evidence, collected from the sacred writings, it is the general sentiment of antiquity that Matthias, chosen in the place of Judas, and to take his Bishopric, was one of the seventy disciples. This, therefore, is of itself decisive of the *difference*, and *gradation*, in the two Orders: the vacancy in the higher, and limited number being filled up by a selection from the members of the lower, and, as it must be at that time considered, unlimited Order. This opinion, common to the fathers of the Church, seems fully warranted by the speech of St. Peter, and the whole proceedings of the Apostles in the business.

Thus much as to the first branch of *Episcopal power* exercised by our Lord—*ordination* to the Ministry. As to the other, the *government* of the Church, this is seen in a variety of particulars, and actions. The institution of ceremonies, and particularly the establishment of the two Christian Sacraments, the appointment of a general form of prayer, by which, as by a common symbol of faith, the disciples might recognise each other, and the authoritative conduct of our Lord throughout, all this plainly shew that such government was fully exercised by Jesus Christ.

⁷ Matt. xxviii. 19. Mar. xvi. 15.

John had announced that baptism, a Jewish ceremony of ablution, before partially used, should be universally submitted to by his converts, in addition to the ancient, then yet unabrogated rite of circumcision, as preparatory to their admission into the approaching 'kingdom of God'. This custom Christ was pleased also to adopt, and consecrate; adding to the outward sign, or ceremony, the inward grace, and the sanctifying influences of the Holy Spirit; and the same to establish, and perpetuate, in substitution of the Abrahamic rite, which was now to be discontinued: making baptism 'in the name of the Father, and of the Son, and of the Holy Ghost', to be thenceforward the initiatory sacrament, and one of the perpetual ordinances, of the renovated, and universal Church. He converted the Passover into the other permanent sacrament—the Lord's Supper, the commemoration of the sacrifice of the true Paschal Lamb; and the mode of 'shewing forth the Lord's death' till his coming to judgment.

These powers, *essentially Episcopal*, Christ appears to have exercised with an evident deference to the authority yet remaining in the Levitical Priesthood; and to every extent consistent with the prophecy, that he should 'confirm the covenant for one week'⁸. Even subsequent to his resurrection, and until the Episcopal power, gradually, as it were, delegated, was effectually lodged in his successors, he executed the same office.

⁸ Dan. ix. 27.

This is seen in the appeal made to him on the filling up of the vacancy in the Apostolate: and also in his calling of St. Paul, the additional Apostle to the Gentiles.

At this period, then, of the sacred history, or during the administration of the Lord Christ himself, in the now reforming Church, there is plainly visible, an active Ministry—a Gospel Priesthood; three Orders, in regular gradation, evidently preparing to supersede, and take place of the Levitical Priesthood under the Aaronical Episcopacy. It remains to be shewn that in the succeeding age—the next stage of the Christian Priesthood, the same course was pursued, and the same economy preserved. And that this, the immutable economy, or hierarchy, has been ever since persevered in, will be found apparent from an induction of the particulars recorded, though somewhat more scattered, in the latter books of the sacred canon; from the evidence of the early fathers; and from the concurring testimony of all the histories of the Church to the present day. For there has been no region of the world wherein Christianity prevails, that cannot shew the same regularly graduated, and triple-ordered Ministry, as was ordained in the Church on the first delivery of its form and charter under all the imposing solemnities at Mount Sinai: with an Episcopal superintendency, which continued unimpeached from the days of our Lord—the High-Priest, and Bishop of the Christian profession, for a period of 1500 years following.

CHAPTER XVII.

ON THE IDENTITY OF THE CHURCH OF THE LIVING GOD, UNDER EVERY DISPENSATION.

THE LORD CHRIST EVER THE HEAD OF THE CHURCH—IDENTITY OF THE CHURCH UNDER THE JEWISH AND CHRISTIAN DISPENSATIONS—THE SUBSTITUTION OF THE CHRISTIAN FOR THE JEWISH ECONOMY—AS TO THE SACRAMENTS—AS TO THE MINISTRY—THE DISCIPLINE OF THE RENEWED CHURCH, AND MISCELLANEOUS PARTICULARS—THE CHANGES ACTUALLY EFFECTED.

The Lord Christ, ever the head of the Church.

IT has been before argued¹, that it is but rational to suppose, that the Being, ‘with whom is no variableness, neither shadow of turning’², would not have made a change in an administration carefully organized, without affording such a manifestation of his will as would leave the Church in no reasonable doubt as to the nature of their expected obedience: and that the Angel Jehovah, the Lord, and ‘head of the Church’,—who is ‘the same yesterday, to day, and for ever’, would not have abo-

¹ P. 490—491.

² Jas. i. 17.

lished such an economy without substituting some other, of equal authority, in its stead.

Before considering the identity, or individuality, of the Church founded upon earth, and which identity once appearing, any change will be as little to be looked for in the Ministration, as in the Faith professed, it is expedient to consider how far our Lord did avow himself to be the head of that Church, even before he appeared in the flesh, and took upon him a part in the Ministry of the same.

JESUS CHRIST, then, was the angel, and mediator, of the covenant of grace, which was 'confirmed of God in Christ' 'four hundred and thirty years' before the Law; for long anterior to this, Christ, by the same 'spirit' which afterwards 'quickened' him—'being put to death in the flesh', preached to the disobedient 'spirits in prison'; 'in the days of Noah, while the ark was a preparing', wherein the Church, 'few' as was the number, was to be saved³.

CHRIST appeared, and spake to the patriarchs, as Jehovah the Angel, (improperly translated in our version, 'the Angel of the Lord',) '*the Lord (Jehovah) God of Hosts*'; for thus the 'Angel' is expressly termed by the prophet Hosea⁴; and our Lord himself declares, that Abraham 'rejoiced to see his day'; that he did see it, 'and was glad': he saw 'the promises'⁵, though 'afar

³ 1 Pet. iii. 18, 20. Is. xlii. 7.

⁴ Hos. xii. 4, 5.

⁵ Jo. viii. 56. Heb. xi. 1-13.

off,' and was persuaded of them, and embraced them, like the other primitive worthies.

It was CHRIST that brought Israel—the Church, out of Egypt, going forth before them when they 'marched through the wilderness'⁶. It was his 'voice' which 'shook the earth'⁷, when the Law was delivered in awful solemnity from Mount Sinai⁸. It was He that was among 'thousands of angels in Sinai, in the holy place'⁹. He was with the Church in the Wilderness, when they 'tempted' him, and 'were destroyed of serpents'¹⁰. And it was He, also, whose 'goings' were seen in the 'Sanctuary', in his 'Temple at Jerusalem'¹.—seen both in the Tabernacle, and in the Temple². Sometimes, indeed, Christ exhibited himself in a bodily shape, and acted as the tutelary Angel—'the Angel of the presence'³.—He appeared to Joshua as the 'Captain of the Host of the Lord'. On other occasions, as 'Michael, the prince'; as 'a Messenger of the Covenant'⁴, &c.

That the same Almighty Being 'by whom all things in heaven and earth were created', the things invisible, as well as those that are visible, should also have governed all things from the beginning, is most natural⁵. Christ, therefore, the image of the invisible God has ever been the Ruler of the Church, the King, and God of Israel,—'the king of the Jews'. Isaiah says—'Thus saith Jehovah,

⁶ Ps. lxxviii. 7, 8.

⁷ Heb. xii. 26.

⁸ Ac. vii. 38.

⁹ Ps. lxxviii. 17.

¹ Ps. lxxviii. 24, 29.

⁰ 1 Cor. x. 9.

² Is. vi. 1. with Jo. xii. 41.

³ Is. lxiii. 9.

⁴ Col. i. 15, 16.

⁵ Jos. v. 13, 14. Dan. x. 5-21. xii. 1. Mal. iii. 1. Rev. xii. 7.

the king of Israel, and his Redeemer, the Lord of Hosts, 'I am the first and the last, and besides me there is no God'. Therefore again, says he, 'Hearken unto me, O Jacob, and Israel, my called; I am He, I am the first, I also am the last'⁵. This is the very character which the Lord Christ asserts as his own, in his Revelation to St. John, after his ascension,—'I am Alpha and Omega, the beginning, and the ending, the first, and the last'⁶.

That it was He who presided over, and gave gifts unto the Church, is proved by St. Paul in his commentary on another passage of Isaiah. 'Arise (says the prophet) shine—for thy light is come; and the glory of the Lord is risen upon thee'; 'the Lord shall arise upon thee, and his glory shall be seen upon thee'⁷. Now St. Paul says expressly to the Ephesians—'He saith, awake thou that sleepest, and arise from the dead, and *Christ* shall give thee light'⁸; He, 'the very Sun of Righteousness arising with healing in his wings'⁹.

The prophet Zechariah, also, apostrophizes the holy city—'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee, just, and having salvation'. And, as all Jerusalem afterwards witnessed, 'lowly, and riding upon an ass, and upon a colt, the foal of an ass'¹⁰. This was the Lord—the Lord

⁵ Is. xlv. 6. xlviii. 12. and see xli. 4.

⁶ Rev. i. 11, 17. ii. 8, xxii. 13.

⁹ Mal. iv. 2.

⁷ Is. lx. 1, 2.

⁸ Eph. v. 14.

¹⁰ Zech. ix

of Hosts himself, who should then ‘suddenly, (or quickly) come to his Temple’, even ‘the Angel of the Covenant’, as predicted by his ‘messenger’, and forerunner, John the Baptist—‘the prophet of the highest’¹.

The title of ‘King of the Jews’ was given to Christ by the wisemen from the east; and He is acknowledged by Nathaniel, and by the multitudes who welcomed his triumphant entry into Jerusalem, as ‘the King of Israel’². Our Lord allowed this title to be his own on the closing of his mission. ‘Pilate asked him—Art thou the king of the Jews?’ and He, answering, said unto him, ‘thou sayest it’,—what thou sayest is true. ‘Art thou a king then?’ said Pilate; to which our Lord replied—‘To this end was I born, and for this cause came I into the world’³.

The covenant with Abraham, therefore, must be considered as in force at this time: and at this period are the Jews to be regarded as ‘the Church of the living God’. Nor, as concerning the ‘remnant’, did they ever cease to be so; for though the Jewish nation, as a body, and according to prophecy, rejected their Lord and Saviour, yet it was ‘through ignorance’ that they did this⁴, and therefore, the word of salvation, when preached to them, was gladly received by many. The Church of the true Israelites still existed, and was the predecessor, and foundation of the one Holy, and Catholic, or universal Gospel Church.

¹ Mal. iii. 1. Lu. i. 76.

² Matt. ii. 2. Jo. i. 49. xii. 13.

³ Mar. xv. 2. Jo. xviii. 37.

⁴ Ac. iii. 17.

It was in preparation for this, that our Lord did, as is manifest in the proceedings of his Ministry, 'confirm the covenant with many for one week'; before he caused the typical sacrifices and oblations to cease⁵.

On the Identity of the Church, under the Jewish, and Christian Dispensations.

Although the kingdom, and the Church of Christ are frequently considered as founded on what is termed 'the New Testament', or 'Covenant', yet it is clear that the dispensation of grace had its commencement immediately after the Fall, in the promise of a Saviour—the seed of the woman that should 'bruise the serpent's head'. This was but the dawning, as it were, of the light that should after spring up, the fulness of grace, and mercy; and it is uncertain whether any farther, or clearer revelation than this was made to the Antediluvian world; whether it was not upon the faith of this alone that the holy patriarchs acted; on account of which Abel was declared 'righteous', and Enoch 'translated, that he should not see death'⁶.

After the Flood the several revelations to mankind became successively more clear. With Abraham God expressly established the covenant—with him, and with his seed; in token of which the rite of circumcision was required, and performed, as a 'seal', and ratification. This rite was the symbol

⁵ Dan. ix. 27.

⁶ Heb. xi. 4, 5.

and pledge of admission into the Jewish Church, or more properly, into the 'Church of the living God', under the Jewish dispensation.

That the covenant with Abraham was the 'new covenant of our Lord and Saviour Jesus Christ', is implied by St. Paul, in his Epistle to the Galatians; where he says—'The scripture, foreseeing that God would justify the heathen through faith, preached before, (or announced in advance) the gospel unto Abraham', saying 'In thee shall all 'nations be blessed'. This was the covenant which he 'made to a thousand generations'⁷; and the Apostle confirms this in a subsequent passage, by the assertion,—'If ye be Christ's, (Christians indeed,) then are ye Abraham's seed, and heirs, according to the promise'⁸.

It appears still farther that the covenant was the same, from the peculiar *condition* required in it, that is—*faith*; for it is said that Abraham 'believed in the Lord, and he counted it to him for righteousness'⁹. He accordingly 'received the sign of circumcision; a seal of the righteousness of the faith which he had, yet being uncircumcised'¹⁰. From hence the Apostle draws the conclusion,—'so, then, they which be of faith are blessed, with 'faithful Abraham', adding, 'we, brethren, as 'Isaac was, are the children of promise'¹. This was also implied by St. Peter in his early address to the Jews. 'Ye are the children of the covenant 'which God made with our fathers'².

⁷ Ps. cv. 8.

⁸ Gal. iii. 8. 29.

⁹ Gen. xv. 6.

¹⁰ Rom. iv. 11.

¹ Gal. iii. 9. iv. 28. iii. 29.

² Acts iii. 25.

That this,—the Abrahamic covenant, was the Gospel covenant, is proved also by its containing the same *promises*; which, though apparently, and in the literal sense, confined to temporal blessings, treasured up in them the blessings of eternal life. Thus St. Paul, alleging that ‘the inheritance’ was not ‘of the Law’; says ‘God gave it to Abraham by promise’³, and on the faith of this, ‘he looked for a city which hath foundations, (eternal foundations,) whose builder and maker is God’⁴. So also, the worthies noticed by St. Paul, in his Epistle to the Hebrews⁵, did all their heroic deeds ‘by faith’: they ‘all died in faith’, that is the faith of the Gospel.

Hence the same Apostle declares, that to the ‘Israelites’—his ‘brethren’, pertained ‘the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises’⁶: wherefore he speaks of those who are ‘without Christ’, as ‘being aliens from the commonwealth of Israel, and strangers from the covenants of promise’⁷. The Israelites of old, therefore, as they were all ‘baptized unto Moses, in the cloud, and in the sea’, typifying the future regeneration, by water and the spirit, so they ‘did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them: and that rock was Christ’⁸.

³ Gal. iii. 18.

⁶ Rom. ix. 4.

⁴ Heb. xi. 10.

⁷ Eph. ii. 12.

⁵ Heb. xi.

⁸ 1 Cor. x. 3, 4.

Again St. Paul speaks of one dispensation as 'the letter', and the other as 'the spirit'⁹; as if intimating, by this distinction, that the Law, in its literal acceptation, was spiritually fulfilled by the Gospel. The sum and substance of both are the same—the redemption, and recovery of fallen man by the sacrifice of Christ—'the Lamb of God', foreordained for this great purpose; typified in various ways, and announced 'at sundry times, and in divers manners': first, 'by the prophets', and 'in the last days' by Christ, the greatest prophet, the Son of God himself⁰.

On these *revelations* was the corner-stone of the foundations of the Church laid, even before the flood. The Jewish Church itself was not a Church newly formed, but one that had been from the beginning. It was found in the patriarchal age, and a mode of admission into it, was, after a time, expressly appointed. This was the rite of circumcision; a rite continued till the actual establishment of the Christian Church on the same foundations as the Jewish. The *covenant*, also, was early entered into, and continued throughout the different ages of the Church; and is referred to by St. Paul when he speaks of the better covenant prophesied by Jeremiah, when 'all should know the Lord, from the least unto the greatest'¹. The *profession*, also, ever necessary to be made by the true Israelite, is declared by our Lord; and referred to

⁹ 2 Cor. iii. 6.

⁰ Heb. i. 1.

¹ Jer. xxxi. 31—34 Heb. viii. 7—11.

continually by St. Paul, and the other writers of the New Testament².

As 'the kingdom of heaven', according to the divine assertion, is like a grain of mustard-seed, which when sowed 'is the least of all seeds', but 'becometh a tree, so that the birds of the air come and lodge in the branches thereof'³, so may 'the Church of the living God' be regarded; which from a small grain sown in the earth, has sprung up, and shot out such 'great branches', that all the human race may now shelter themselves 'under the shadow' thereof. The simile holds fully in this, that the growth has been as gradual, as it has been indubitable; and that the transition from the Jewish, to the Christian state, has not been an annihilation of one form, and an entire creation of another, nor even any violent dislocation, but a natural substitution, effected by a regular process; not contrary to the Law, but predicted by the prophets, and in strict unison with the promulgation of the immutable, and everlasting Gospel.

The selection and preservation of a peculiar people, in whose public institutions, divinely ordained, the truth of God should be preserved amidst a general disposition to idolatry, seems in itself a reasonable provision; and the whole economy, rightly understood, fully harmonises with the soundest conceptions of divine wisdom and justice. But the exclusive privilege is no more;

² Matt. x. 32, 33. Rom. x. 9. 1 Jo. iv. 15, &c. ³ Matt. xiii. 31, 32.

the Church, according to the simile used by the Apostle of the Gentiles, may now be regarded as an 'olive tree', of which some of the 'natural branches' having been broken off, others of 'a wild olive' have been 'grafted in'⁴: and thus, the Jew and the Gentile are now 'made one', the 'middle wall of partition' between them having been for ever 'broken down'⁵.

The faith of the patriarchs, and of the ancient Church, it has been already mentioned, was the same as is professed at the present day, only they having to look forward to the visible 'day' of Christ, instead of looking back, and thus contemplating it in all its glory, as we can now do. The time, therefore, according to St. Augustine⁶, is changed, but not the faith itself; for both have 'one faith in Christ'. The two dispensations are in fact not two unconnected systems, but parts, however distinct, and in some points dissimilar, of one harmonious whole: and thus is it intelligible how Christ came 'not to destroy, but to fulfil the Law, and the prophets'.

This consideration will tend to explain the religious, and typical ceremonies of the Church under the ancient dispensation, and show that the Law, though it had not in itself the 'good things to come', was an essential 'shadow' of them, and did properly act as a 'schoolmaster to bring us unto Christ'. All the ordinances of the Mosaic institution may be regarded as typical; whether

⁴ Rom. xi. 17—24.

⁵ Eph. ii. 14.

⁶ Hom. on Faith, 2nd p.

of the beneficial effects of the sacrifice of Christ, or of the spiritual worship that was to take place, when 'the time of reformation' should come⁷. The Aaronical Priesthood, therefore, seems equally typical of the Christian, the effectual substitution to be made for it; both having a threefold Ministry, which from hence appears to have been intended to be immutable.

The connection between the two dispensations is kept up by the correspondence of the *types* and *antitypes*, giving an harmonious view of God's providence throughout. Respecting this, one passage of St. Paul, in his Epistle to the Galatians, is worthy of remark. Speaking of those who desired yet 'to be under the Law', he makes use of an allegory, which he explains as meaning 'the two covenants': 'the one from the Mount Sinai, which gendereth to bondage', answering to Jerusalem, which was at that time 'in bondage, with her children'; the other part of the allegory signifying 'Jerusalem which is above, which is free, and the mother of us all'. 'So then, brethren, (he concludes) *we* are not children of the bondwoman, but of the free': 'the children of promise, *as Isaac was*'⁸.

The great object of all the communications, and covenants, between God and man, ever since the fall, was. to proclaim 'the redemption that is in Jesus Christ', the 'propitiation' set forth, 'to declare the righteousness of God, for the remission of sins'⁹. And the divine Mediator, who is him-

⁷ Heb. ix. 10.

⁸ Gal iv. 21 – 31.

⁹ Rom. iii. 24, 25.

self both 'a Minister of the Circumcision', and a 'High-Priest' of the Christian 'profession', together with his Ministry established on earth, and that of his successors, even to the end of the world, are shadowed out by a continual chain of prophecy; all directing the true Israelite to look to the spirit of the covenant, and the full developement of God's mercies when the fulness of time should come. 'The Law made nothing perfect', but was 'the bringing in of a better hope, by the which we draw nigh unto God'⁰.

This alone would be sufficient evidence of the connection between the two systems, and it proves that the one no farther differs in feature, and in form, from the other, than the substance from the shadow. A rule of life has been given, which, considering the source from which it came, may be supposed never to vary. Judaism, even in its outward form was then set up as a light to enlighten mankind: to the Jews 'were committed the oracles of God'¹, not for their use only, but for that of the whole world. In its spirituality Judaism continues for ever: only he is no longer 'a Jew which is one outwardly', but on the other hand 'he is (still) a Jew which is one inwardly'², one of the real 'Israel of God'³. God has thus proved himself to be not 'the God of the Jews only', but of the Gentiles also; seeing it is one God which shall justify both,— 'the circumcision by faith, and the uncircumcision

⁰ Heb. vii. 19.

² Rom. ii. 28, 29.

¹ Rom. iii. 2.

³ Gal. vi. 16.

through faith'. What is the conclusion of the whole matter drawn by St. Paul, the Apostle of the Gentiles, but the advocate of the Jews? 'Do we then 'make void the Law through faith? God forbid! 'yea we establish the Law'⁰.

Christianity, then, is Judaism separated from those accidental appendages which had burthened, polluted, and obscured it. The Jewish dispensation was the infancy of the Christian, the Christian dispensation is the full growth, and perfection of the Jewish. According to an early father, Justice Martyn¹, the law is the gospel predicted, the gospel is the law fulfilled. The unbelieving Jews have revolted from the Church, and all faithful believers have proved themselves true Israelites. There is still the same form, and a similarity of features, to be traced in the economy, and ordinances of the Church. It is 'the body of Christ', of which believers in him are 'members in particular'², having, like all things progressing on earth, its origin in infancy, but at length attaining, 'in the unity of faith and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of fulness of Christ'³: who is the same God over all, 'blessed for ever'⁴!

While in its state of infancy the Church was as a child under age, which, though it be 'the heir', and 'Lord of all', 'differeth nothing from

⁰ Rom. iii. 29, 30.

¹ Quest. 101.

² 1 Cor. xii. 27.

³ Eph. iv. 13.

⁴ Rom. ix. 5.

a servant': and afterwards, in the 'fulness of time', came 'the adoption of sons'⁴. Under the law all were 'babes', fed 'with milk' only, and 'not with meat', for 'they were not then able to bear it'⁵. At this time the Church was 'under tutors and governors', subjected to the discipline of a 'school-master'; who teaching them 'the first principles of the oracles of God', should, in fact, ground them in 'the principles of the doctrine of Christ'⁶. But when fit for higher instruction, the body having become perfect by the joining of the Gentiles, and the whole was able to 'go on unto perfection', there was no longer need of the school-master; for all, as it was predicted they should be, were 'taught of the Lord', and were 'in righteousness established'⁷.

The doctrine of the Gospel was preached before the law, which was afterwards 'added because of transgressions'. And even to the end,—towards the conclusion of the first century, it appears that the Christians were anxious to consider themselves as 'Jews', when, according to the testimony of the last of the Apostles, St. John, they were not so⁸. They had been called the 'Israel of God', and the 'children of Abraham', by St. Paul, although some were only 'Israel after the flesh'⁹, 'for (as he declared) they were not all Israel which were of Israel'¹⁰.

The Church, triumphant in Heaven, is to be set-

⁴ Gal. iv. 1–5.

⁶ Heb. v. 12. vi. 1.

⁸ Rev. ii. 9.

⁵ 1 Cor. iii. 1, 2.

⁷ Is. liv. 13. 14. Jo. vi. 45.

⁹ Gal. vi. 16. iii. 7. 1 Cor. x. 18. ¹⁰ Rom. ix. 6.

tled in the Heavenly Jerusalem¹. And the seal to the identity seems set by St. John in the Apocalypse. As he speaks of the twelve tribes of Israel, and the twelve Apostles of the Lamb, equally, as having their names inscribed upon the twelve gates, and the twelve foundations of the holy city², so he notices the twenty-four elders³, as the united number of the ministry of the whole Church, both of Jews and Gentiles; while the mysterious aggregate sealed, the 144,000, is formed of the 'thousands of Israel' multiplied by the square of the original individual number.

One of the greatest arguments of all, perhaps, for the identity of the two dispensations, is, that but for this presenting itself to the mind of the Jew, his prejudices would probably not have been overcome by the preaching of Christ, and his Apostles, either so quickly, or so easily, or to such an extent, as it is afterwards shown they were. Had he been called on to leave the Temple, he would have considered it as an temptation to forsake the worship of 'the God of his fathers', whom he had 'served with a pure conscience'⁴. St. Paul, as if he had this natural objection ever in view, takes pains to show him that it was not the abolition, but the completion, and perfection of the ancient dispensation, which the preaching of the Gospel had, as its object, to accomplish; and that

¹ Heb. xii. 22. Rev. iii. 12. xxi. 2, 10. ² Rev. xxi. 12—14.

³ Rev. iv. 4.

⁴ Ac. xxiv. 14. 2 Tim. i. 3.

the Apostles of Christ did but press upon him the realization of his own expectations, and the fulfilment of his own desires.

St. Paul's Epistle to the Hebrews must here have had great weight, since he shows a reasonable substitution of Christian for Jewish mysteries, and that the Christian Ministry 'have an altar, whereof', after all things predicted by Moses and the prophets shall appear to be fully accomplished, 'they have no right to eat which serve the tabernacle'². The commemoration of the sacrifice would, in this point of view, have little in it revolting to the reflecting, and devout Israelite; and he would not be unwilling to join the officiating priest in offering up the sacrifice of praise and thanksgiving, in remembrance of the great event which he had been long expecting, and which the 'veil upon his heart' being 'taken away'³, he would now readily perceive was come to pass; leaving no room for the accustomed sacrifices for sin, before continually offered⁴.

The adoption of many ceremonies, and institutions of the Jewish Church in the Christian Service, was like altering, rather than entirely pulling down 'the house', as this was built by Moses. It was in fact making use of the materials, leaving out those only of a perishing nature, and now converting the Temple into the Church of Christ—'the house of prayer for all nations'; with Gentiles serv-

² Heb. xiii. 10.

³ 2 Cor. iii. 15, 16.

⁴ See a remarkable conversation with a learned Jew as to this,—

'Daubeny on Schism', 213, 216.

ing as Priests and Levites, as it was predicted should take place. Of these materials those that entered into the composition of the *Hierarchy*, which on this admission of the Gentiles into the Church had been contemplated, could by no means be regarded as of an indifferent, or trifling nature, and particularly as no notice was given of any actual or formal change herein, but, in fact, the declarations of their prophets were left to take full effect.

No prejudices whatever, appear, therefore, to have arisen on this head. The Jews, feeling zealously alive for the honour of God's High-Priest, had observed the deference paid by our Lord to the existing economy, as well as to the public seasons, and solemnities. They observed him acting at the head of two other inferior orders, as if setting the pattern of what was to succeed to the present establishment, when the promises made through their own prophets, Isaiah and Jeremiah, should be realized. They afterwards saw the Apostles sedulously pursuing the same course; each having under him inferiors, differing also amongst themselves; establishing in his formation of local Churches, a like gradation of office; and when settling a head, or principal Overseer in any Church newly planted, giving him directions as to the ordination, and government of a like two subordinate Orders. All this they saw, as will be hereafter made evident.

In addition to this, they had the epistle of one of the reformers of the Church—the 'Apostle of the Gentiles' himself, asserting that no man could 'take

this honour unto himself, unless he was lawfully called of God as Aaron was². While another,—St. Jude, as if in confirmation of this, and urged by some event that had actually occurred, denounces such assumption; designating the intruders as ‘trees without fruit, twice dead’, which should be ‘plucked up by the roots’; men who were ‘perishing in the gainsaying of Corah’³. This was a crime, then, thought worthy of death; but certainly impossible to be committed if there were not at the same time a higher Order and a lower in the Priesthood; so that a member of the latter might take to himself the honour borne by Aaron: that is, might aspire to the office of the former, and thus become a High-Priest, or principal Overseer in the now reformed Church.

St. Paul, after his election as the Apostle of the Gentiles, and when he began to ‘magnify his office’, had declared that the now Christian ministers have ‘an altar’. A priesthood to minister thereat seemed to be a necessary consequence; and if the above-cited assertion of his did not directly apply to this, it must have been a vain saying.

All this, then, will sufficiently account for what would otherwise have been an extraordinary circumstance, that ‘a great company of the priests’, those from whom the most strenuous opposition was to be expected, became ‘obedient to the faith’⁴. But the fact, keeping in view the before-mentioned prophecies of Isaiah, and Jeremiah, proves

² Heb. v. 4.

³ Jude 11, 12.

⁴ Ac. vi. 7.

that even these were convinced of the natural substitution, and were therefore willing to become 'Priests of the Lord', and 'Ministers of God', under the more perfect dispensation ; and still, as a man was never to be wanted for this purpose, 'to do sacrifice before the Lord continually'⁵.

This analogy between the Jewish and Christian churches, or dispensations, was well understood by the early fathers. Clement of Rome, a contemporary of the Apostles, has incontestibly shewn this in his first Epistle, written before the reign of Adrian, in the first century. Expostulating with the Corinthians on their state of schism, and sedition, he notices the necessity of order in the spiritual service, in like manner as it obtains under earthly governors : where all, says he, 'are not generals, nor commanders of thousands, nor centurions, nor captains of fifties, but in all things there is a mixture and fitness'. This he confirms by the common allusion to the human body ; and he concludes thus. 'Seeing, then, that 'these things are manifest unto us, it will behove 'us, that looking into the depths of divine knowledge, we do all things in order, which the Lord 'hath commanded us to do : at stated times to perform our offerings, and public services ; for he 'hath commanded them to be done, not rashly or 'disorderly, but at predetermined times and hours. 'He hath determined also by his own supreme 'will, *where, and by what persons* he would have

⁵ Is. lxi. 6. Jer. xxxiii. 18.

‘them to be celebrated ; that so all things being
 ‘piously done, unto all well pleasing, they may be
 ‘acceptable to his will. They, therefore, who
 ‘make their offerings at the appointed seasons,
 ‘are happy and accepted ; for, following the insti-
 ‘tuted laws of the Lord, they are free from sin.
 ‘For to the Chief Priest his proper services (*lei-
 ‘tourgiai*) are committed ; and to the Priests their
 ‘proper place is ordained ; and on the Levites
 ‘their proper ministries (*diaconiai*) are imposed ;
 ‘and the layman is confined by the laws ordained
 ‘for laymen’.

In thus reasoning it is evident that Clement considers the Bishop, Priests, and Levites, in the Christian Church, as succeeding to the High Priest, Priests, and Levites in the Jewish establishment. And as he must, with the inspired author of the Epistle to the Hebrews, have regarded Judaism as Christianity concealed for a time under a veil, a ‘shadow’ representing ‘good things to come’, and a ‘schoolmaster’ leading the descendants of Abraham to Christ, so it seems unlikely, if not impossible, that he should consider the threefold Ministry of the Christian Church in any other light than as a substitution, and typified realization of the former similarly ordered Hierarchy⁶.

⁶ See 6 Mosheim’s History—Dr. Coote’s Appendix, No. I.—Archdeacon Daubeny’s Discourses on the Connection between the Old and New Testaments, as parts of the same Divine Revelation’, particularly Diss. II. and III. His ‘Discourse on Schism’, 206–216, &c. Bp. Van-Mildert’s Bampton Lectures ; Wells, Hopkins, and others, ‘on the Covenants’ ; and particularly that laborious, and elaborate work, ‘Roberts’s Mystery and Marrow of the Bible, or God’s Covenants with Man’.

The gradual substitution of the Christian for the Jewish Economy.

The error is thus seen into which many religious, and well-disposed Christians have fallen, that at least the platform and economy of the Christian Church, if not the words of life and immortality, the terms of salvation, are to be found exclusively in the Gospel of the New Testament: as if the Church of Christ, which is ‘the Church of the living God’, had its commencement only at the time of the Saviour’s appearance in the flesh, on earth. This has led not only to an indifferency, if not ignorance, as to the ancient covenant made with the Church, which included the faithful in every age, and under each succeeding dispensation, but to an absolute contempt of Ceremonies, which the diligent and humble enquirer will discover to have been the foundation of the Christian Ordinances. When our blessed Lord said, ‘Learn of me’, he did not nullify the wise directions of the prophet, who, speaking with a—‘thus saith the Lord’, had invited to obedience in these terms: ‘Stand ye in the ways, and see, and ask for the ‘old paths, where is the good way; and walk ‘therein’: for the conclusion from the divine mouth is the same—‘and ye shall find rest for ‘your souls’⁷.

St. Paul had called the typical, and shadowy

⁷ Jer. vi. 16. Matt. xi. 29.

ordinances of the early Church, ‘weak and beggarly elements’, or rudiments⁸; against an exclusive, or merely formal attention to which he cautions his converts, that they may not again be brought into ‘bondage’, or that state of pupilage, from which a more mature knowledge of the Gospel of Christ had released them. His reasoning being misunderstood, many have gone in this, as on other points, to an opposite excess. Some members of the Church at an early period, while they received the Gospel rejected the Law altogether, as well moral, as ceremonial, and typical. This was considered as nothing less than heresy, and their zeal, as not being founded on knowledge.

It is, then, desirable to know what, and how much, our Lord borrowed from Jewish ordinances, in his own apparently simple institutions: and it will be obvious, on the slightest examination, that his two Sacraments were taken from thence; that the discipline of the Christian Church greatly followed that of the Jewish; and that the threefold Ministry was continued. So that, as Jerome afterwards expresses it, ‘what Aaron, and his sons, and ‘the Levites, were in the Temple, such are the ‘Bishops, Presbyters, and Deacons, in the Church’.

Not only, indeed, were the principal circumstances that attended the Christian ordinances, and institutions, of pure Jewish origin, but there were many other customs, not entirely scriptural, which obtained in those days. And as certainly

⁸ Gal. iv. 9.

as our Lord, according to his earthly generation, was of the Jewish lineage, and his chosen Apostles were also, so certainly did he, and they, engraft, and establish on the Jewish institutions, the rites and ordinances of the Christian Church.

The substitution with respect to the Sacraments.

Baptism was with the Jews a sacramental rite by which the heathen were initiated into their religion. After an examination into the motives of the convert, and as to his faith, they baptized him in the presence of several witnesses. Children, as well as adults, were subjected to this, others answering, and undertaking for them. From this time the convert ceased to be regarded as a Gentile, and as having any kindred through his natural birth: so that they argued, that if his mother also turned Jew, the letter of the law no longer prohibited his marrying her: so fully was the proselyte contemplated in the light of an infant newborn! While the Temple stood, the purification was not complete without a sacrifice of burnt-offering, and a peace-offering of reconciliation; but it is worthy of remark that no sin-offering was required, because all former sins were considered as having been remitted by this baptismal regeneration.

The proceedings in this ceremony arose out of the conception the Jews had of what took place on the receipt of the Law at Mount Sinai. The people were first examined as to their faith, and

and intended obedience; ‘Now, therefore, if ye
 ‘will obey my voice indeed, and keep my cove-
 ‘nant’, &c. and they answered, ‘all that the Lord
 ‘hath spoken we will do’; which words of the peo-
 ple Moses ‘returned unto the Lord’⁹. They were
 then directed, for two days, to ‘sanctify them-
 selves’, and to ‘wash their clothes’, or, as may be
 gathered from other passages, their bodies⁰, and
 this is so taken by the expounders of the Jewish
 law. Then, after another promise of a like kind
 on their parts, burnt-offerings, and peace-offerings
 were sacrificed; and both themselves, and the book
 of the covenant, were sprinkled with blood: after
 which, in conclusion of the whole, the elders,
 as the representatives of the congregation, were
 admitted into the sight of God, and ‘ate and
 drank’ the peace-offerings in his presence¹.

This ceremony the Jews supposed took place
 after the people had been circumcised; the house
 of Levi in Egypt, and the rest before the first
 passover. On another occasion, Aaron and the
 elders of Israel, thus ate the bread of the sacrifice
 with Jethro, ‘before God’², and Solomon’s sacri-
 fices on the dedication of the Temple, 22,000 oxen,
 and 120,000 sheep, were eaten at the feasts held
 with him by all Israel, for fourteen days³.

Our Lord, in instituting his initiatory rite laid
 aside the former ceremony of circumcision, there
 being ‘neither male nor female’ as there was ‘nei-

⁰ See Lev. viii. 6. xv. 5, 6, 8, 13, 16, 18, 21, 22, &c.

⁹ Ex. xix. 5-8.

² Ex. xviii. 12.

¹ Ex. xix. 10, 11. xxiv. 1-8-11.

³ 1 Kings viii. 62-66.

ther Jew nor Greek, bond nor free', when all were made 'one in Christ Jesus'². But he retained the ceremony of ablution; commissioning his Apostles, when they made disciples of all nations, to baptize them; and by this,—'the washing of regeneration', they were 'born again', 'washed, sanctified, and justified', and 'cleansed with the washing of water by the word'³.

By this the Christian was enabled to 'draw near to God in full assurance of faith, having the heart sprinkled from an evil conscience,' as the body was 'washed with pure water'⁴. And it seems to have been in reference to this regenerating nature of the institution, as commonly understood, that St. Paul exclaimed,—'henceforth know we no man after the flesh! Yea, (adds he) though we have known Christ after the flesh, yet now henceforth know we him no more'⁵; as thus born again, we regard our higher relationship, being made 'children of God', and 'joint heirs with Christ'⁶. Hence may our Lord's surprise at the ignorance of Nicodemus, 'a master of Israel'⁷, or at his deadness to the spirituality of this ceremony then in common use amongst them, be accounted for.

The Christian father, Tertullian, writing at the close of the second century, mentions many ritual circumstances attending the ceremony of Baptism, and which may, therefore, fairly be supposed to have obtained in the Church, at least in the be-

² Titus iii. 5. 1 Pet. i. 23. Jo. i. 13. 1 Cor. vi. 11. Eph v. 26.

³ Gal. iii. 28.

⁴ Heb. x. 22.

⁵ 2 Cor. v. 16.

⁶ Rom. viii. 16, 17.

⁷ Jo. iii. 10.

ginning of that century. Infants were then baptized: and equally for adults, and for these, were godfathers required. The common time for the ceremony was Easter; according to Cyril, the Saturday before Easter day. The Bishop, whom he calls the High Priest, had the independent right of performing it; and the Presbyters, and Deacons only by his authority.

The Church made distinctions between the Gentile and Jew, and between one under instruction, and the perfect Christian; and to each a distinct place was assigned. The ceremonies observed were these: the person to be baptized first protested before the congregation that he renounced the devil, his power, and his angels: this he repeated at the water; and then he was dipped three times, making a profession of his faith, which, according to Cyril, and Ambrose, was as to each person of the Holy Trinity, at each respective dipping. He then tasted of a mixture of milk and honey, was anointed with the chrism, and sealed with the sign of the Cross on the forehead: and, lastly, a blessing was pronounced upon him, with imposition of hands, by which the Holy Ghost was considered as imparted. The next morning, Easter day, the baptized received the eucharist, and wore their white garments all the week. The ceremony of Confirmation which followed, may have arisen from the purification which took place with respect to the Jewish proselytes, to which, as well as to the former ceremonies, St. Paul, not improbably refers, when he says, ‘Now he which sta-

blisheth us with you in Christ, and hath anointed us, is God: who hath also sealed us, and given the earnest of the spirit in our hearts'⁸.

It may be remarked, that it is far less probable these ceremonies should have been invented by the early Christians, or borrowed from the Heathen, than derived from the same source as the other Sacrament now to be described.

The sacrament of the *Lord's Supper* appears still more clearly to have been founded on a previous institution—the Jewish passover. The sacrifice of the Paschal Lamb was of a mixed nature. As it was to be 'roasted with fire'⁹, it was a burnt-offering; and thus may be considered as of an expiatory nature, as it was, also, when the blood was sprinkled upon the doors, at the first institution. As it was to be 'eaten the same night', or 'burnt with fire', that 'nothing thereof should remain until the morning', it was 'a peace-offering for thanksgiving'¹.

The manner of celebrating this ordinance amongst the later Jews was as follows. First, the head of the family mingling a cup of wine, praised God the giver of the fruit of the vine. Then they washed themselves, using a prayer common on the occasion. They then sat down to table; which was furnished with bitter, and sweet herbs, unleavened bread, a particular red sauce, and the body of the lamb, as they termed it; together with the

⁸ 2 Cor. i. 21, 22.

⁹ Ex. xii. 8.

¹ See Lev. vii. 15-18 Ex. xii. 8, 10.

flesh of a peace offering, ‘of the flock of the herd’², sacrificed in the morning to make out the supper. Then the master, blessing God again for having created the fruits of the earth, ate a small quantity of the bitter herbs dipped in the sauce, and distributed the like to the company. The question and answer directed in the book of Exodus then took place³, with the acknowledgment from the book of Deuteronomy. ‘A Syrian ready to perish was my father’⁴, &c. After this the master proceeded to elevate, severally, the lamb, the bitter herbs, and the unleavened bread, explaining the nature of the offering, when all joined in a hymn. An unleavened cake was then divided, and eaten with like ceremony; then the peace-offering, and lastly the lamb. A third cup, called ‘the cup of blessing’, was then drunk; and after that a fourth. The whole ceremony concluded with the finishing of the hymns, and with proper thanksgivings; when, it being now towards midnight, they did nothing more than meditate on the deliverance that had been effected for them.

The rite instituted by our Lord is in great apparent conformity herewith. He took, in the first place, the cup, before the bread, and after giving thanks, said—‘Take this, and divide it among yourselves’. Then ‘he took bread, and gave thanks, and brake it, and gave unto them’: adding the words of the Christian institution; ‘This is my body which is given for you’. ‘Likewise also

² Deut. xvi. 2.³ Ex. xii. 26, 27.⁴ Deut. xxvi. 5.

the cup, after supper, saying, 'This cup is the 'New Testament, in my blood which is shed for 'you'⁵. As if he had said, 'do ye henceforward break and eat bread, as the representative of my body, the real sacrifice offered up for you, instead of that meat, the representation of the Paschal Lamb, originally sacrificed as typical thereof.

The cup, which St. Paul notices our Lord took 'when he had supped', he expressly calls 'the cup of blessing'⁶, evidently in allusion to the prototype, the Jewish ceremony. It may, however, be necessary here to observe, that when our Lord, after taking the cup, says, according to St. Matthew, 'I will not drink henceforth of the fruit of the vine until that day when I drink it with you in my father's kingdom'⁷, it does not follow that there was no other cup drank besides, for St. Luke makes him to say this before the first cup⁸; the reference, therefore—'henceforth', must be to the whole of the supper. Our Lord then entered into a discourse with his disciples, explaining to them that he was 'the true Vine', and giving them those instructions and consolations which might, at this interesting period, well take place of the more common subject of disquisition. After this they went out into the Mount of Olives⁹.

As the Jewish sacrifice was of a mixed nature, being equally propitiatory, federal, and eucharistical, so may the sacrament of the Lord's Supper

⁵ Lu. xxii. 17—20.

⁶ 1 Cor. x. 16. xi. 25.

⁷ Matt. xxvi. 29.

⁸ Lu. xxii. 18.

⁹ Jo. xv. xvi. xvii. Matt. xxvi. 30. Mark xiv. 26.

be considered, in its typical meaning, as possessing also these three features. The sacrifice for sin was, according to the term, expiatory; it was federal also, for the blood was confirmatory of the New Testament or Covenant: and it was an offering of peace, and blessing, inasmuch as it not only ensured pardon for the past, but grace, and good will for the future.

That the manner of celebrating the Christian Sacrament in the primitive Church, should in any respect, have differed from either that of the Passover, or of the reformed institution, can hardly be matter of surprise. As the believers, even in the first age of the Church, performed the ceremony 'daily', of thus 'breaking of bread' and eating this 'their meat with gladness and singleness of heart', though subsequently, perhaps, on 'the first day of the week', only¹, their soon making use of common bread was not unnatural. The change of the time of day, too, may be naturally accounted for; and of many other of the circumstantialia the Apostles themselves probably considered they were not bound to an exact observance.

Substitution as to the Ministry.

The substitution thus far is obvious. That which our Lord was about to make in the Hierarchy is hardly less so. A preparation for it is fully seen in his manner of instituting, and ordaining

¹ Ac. ii. 46. xx. 7.

his Ministry. At first he himself began so quietly to exercise the ministerial functions that hardly any notice is taken of it. Instead of coming forth at once as 'the king of glory', or even desiring what he did to be made public, he, in the early part of his ministry, 'charged' those who attended him, 'that they should not make him known'; thus fulfilling, as St. Matthew particularly declares, that 'which was spoken by Esaias, the prophet', that he should 'not cry, nor lift up, nor cause his voice to be heard in the streets': until, at length, when all was duly prepared, he should 'bring forth judgment unto truth', or 'victory'². On the hypothesis that a gradual substitution was the object, the spirit of wisdom was evident in the whole course pursued.

As the ministerial labours came on, our Lord called partially to his aid, five whom he designed for the office, before he gave them the honourable employment. The number of disciples who at first attended him was very few: as is clear from the circumstances of all that were with him, leaving him, in order to 'go unto the city to buy meat', when he was passing through Samaria, after his attendance for the first time, at the Passover at Jerusalem³. As the work increased in labour and importance, he selected twelve, whom he purposed to invest with a higher commission; but those, too, were some time in attendance upon him before the formal appointment: and at length were

² Is. xlii. 2, 3. Matt. xii. 16--20.

³ Jo. iv. 8.

authorised to go forth, and preach the gospel, as he himself had done. The harvest having become great, and the prospect still extending, other seventy, inferior ministers, were ordained, and appointed to prepare the way for him, and the Apostles.

In this numerical arrangement, although the object, and the duties were somewhat different, the people must have recognised the twelve heads of the ancient Church, and the seventy others, selected by Christ to 'bear the burden of the people'; that, like Moses, he might not 'bear it himself alone'⁴; and thus would they be prepared for acknowledging and receiving him, as the prophet whom Moses had predicted, and to whom they were directed to 'hearken'⁵. The same prudence is afterwards discovered in the course pursued by the Apostles, and through which they made 'many thousands of Jews' to 'believe', even amongst those who were found to be 'zealous of the Law', twenty-five years after our Lord's ascension⁶.

Thus in their preaching, did both Christ—the first Bishop, and the Apostles, his successors in the Episcopal office, continually refer to Moses, and the prophets; making the general knowledge of the Law subserving to an acquaintance with, and more ready reception of the gospel.

With respect to the *appellations* given to the officers of the Christian Church, it may be observed that they are, like the word '*Church*' itself,

⁴ Num. xi. 16, 17.

⁵ Deut. xviii. 15.

⁶ Ac. xxi. 20.

of wide signification. The term *Apostle* in both the original languages means the same thing—one sent. The deputy minister of the Synagogue, commonly called *Chazan*, was known by this name, as were also those who were sent to collect dues, to visit a province, or to inspect the inferior officers.

When the name was attributed to our Lord, to the twelve, or to St. Paul, it imported a higher dignity. Christ himself is called ‘the Apostle’, as well as ‘the High-Priest of our profession’⁶, he being sent by the Father, even as they were sent by him. The Apostles, as assessors to Christ the king, were endued with power to act, and speak in his name, and to govern the Church; and St. Paul humbly describes himself as not worthy, or ‘meet to be called an Apostle’, because he ‘persecuted the Church of God’. In this capacity the Twelve were, at a future time, ‘when the Son of Man should sit upon the throne of his glory’ to take the places of the Israelitish princes, and ‘sit upon twelve thrones, judging the twelve tribes of Israel’⁷.

The term *Bishop* has a still wider signification, both in the Hebrew, and the Greek. It is used by the authors of the Septuagint, equally for captains over hundreds, and captains over thousands⁸, for overseers of workmen⁹, and the office is an oversight, or charge; as Eleazar had the oversight of

⁶ Heb. iii. 1.

⁷ Matt. xix. 28.

⁸ Num. xxxi. 14. 2 Kings xi. 15.

⁹ Neh. xi. 9. 2 Ch. xxxiv. 12.

the Tabernacle⁷, and David speaks of the 'office' or bishoprick, of the wicked being taken from him⁸. The 'High-Priest's officer'⁹ is supposed to be the Sagan, as is also 'the chief governor in the house of the Lord'¹⁰.

In the Greek of the New Testament the word has a similar latitude. In the highest sense it is applied to our blessed Lord, who is called 'the Bishop (or Overseer) of our souls', as having the chief oversight and care of the flock¹. Then, as in a second degree, it is applied to the Apostles; and also to the Apostleship, which Judas lost, and to which Matthias was chosen². And in a third degree, it is applied to the Presbyter, or Elders; for those who met St. Paul at Ephesus, were admonished to 'take heed to the flock, over which the Holy Ghost had made them *Overseers*', (or *Bishops*)³. In like manner, when giving directions to Titus, as to the ordination of 'Elders, in every city', St. Paul immediately afterwards calls them 'overseers' or 'bishops'⁴. Thus it is plain that the writers of the sacred history of the Church adopt both the term *Episcopos*, (overseer, or bishop), and its latitude of signification, from the former writings of the canon of the Old Testament.

The term *Presbyter*, or 'Elder', is used in both ancient and modern languages to signify a man having authority, as well as one being in years.

⁷ Num. iv. 16.

⁸ Ps. cix. 8.

⁹ 2 Chron. xxiv. 11.

¹⁰ Jer. xx. 1.

¹ 1 Pet. ii. 25.

² Ac. i. 20.

³ Ac. xx. 28.

⁴ Titus i. 5, 7.

Thus Eleazar is termed the Presbyter, or 'eldest servant', of Abraham's house⁵; and the chief men of Pharoah's house, and of the land of Egypt, are also so called⁶. Hezekiah 'took counsel with his princes', according to the Septuagint, with his Presbyters, and his 'mighty men'⁷: and thus David is made to term those who in the authorised version are called 'senators'⁸. The heads, or princes of the tribes of Israel, are called 'the Elders' (the Presbyters) of Israel⁹. Of such were the seventy governors chosen by Moses, and others perhaps of a like kind, the 'judges and officers', stationed in principal places⁰; which Josephus makes to be seven to each. Over these was one called the *Nasi*, or prince; having also his vicergerent, called the father of that consistory.

Amongst the Jews there were Presbyters of two sorts: the one exercising a full, the other a limited authority. The former, who were called *Rabbi*, composed the courts of the greater cities, and provinces, expounded the law, resolved cases of conscience, and judged in criminal, as well as in civil causes. The latter, the limited elders, formed the inferior consistories, and judged pecuniary causes only. These Presbyters were of every tribe, and not of that of Levi exclusively; and on the declension of the priesthood they, in many cases, usurped the sacerdotal rights, particularly after the destruction of the Temple.

⁵ Gen. xxiv. 2.⁶ Gen. l. 7.⁷ 2 Chron. xxxii. 3.⁸ Ps. cv. 22.⁹ Num. xi. 16.⁰ Deut. xvi. 18.

From this extended signification, and use, of the word '*presbyter*', may be understood the reason of its frequent, and indiscriminate application to the clerical members of the Christian Church. Thus as the princes of the Jewish tribe were called 'the elders of Israel', so were the Apostles also thus termed. To these, probably,—'the elders', were the contributions of the Church at Antioch sent, 'by the hands of Barnabas and Saul'¹. This title they themselves, also, assumed. St. Peter says, 'the elders I exhort, who am also an Elder'²; and St. John addresses himself to the elect-lady, and to the well-beloved Gaius, under the title of 'the Elder'³. In this, possibly, they had merely the same feeling as St. Paul had when he besought Philemon, 'for love's sake', as 'Paul the aged'⁴. As the term was equally applied to an inferior, as well as superior officer by the ancient writers, so the word 'elder' is also applied by the writers of the New Testament to those evidently contra-distinguished from the Apostles; for 'the Apostles, and Elders', at Jerusalem, are distinctly, and frequently referred to⁵.

In the circumstance of these 'Elders' being under St. James, the first Bishop of Jerusalem, as is hereafter shewn, the strong similarity is apparent between them, and between the Presbyters and the *Nasi*, their prince; and the consistency that prevailed, wherever possible, between the Jewish and the Christian institutions. In these, the Prince, and the

¹ Ac. xi. 30.² 1 Pet. v. 5.³ 2 Jo. 1. 3 Jo. 1.⁴ Philemon 9.⁵ Ac. xv. 2, 4, 6, 22, &c.

Presbyter, are to be seen the Jewish greater, and lesser Elders: and both were, probably, for a time, the presbyters, or judges of Israel; 'judges and officers' exercising authority, and the right of judging in all the gates, as the priests, and Levites.

To all such does St. Paul direct due obedience to be paid. 'Obey them (says he) that have the 'rule over you, and submit yourselves'⁶. 'Know 'them which labour among you, and are over you 'in the Lord, and admonish you'⁷: and the Christian Elder may be considered, in a great degree, as succeeding to the Jewish, though not possessing such great influence; in like manner as our Lord, although 'counted worthy of more glory than Moses'⁸, did not exercise the same authority as he did.

A like analogy with respect to a third officer in the Church, the *Deacon*, is also found. 'Officers', as well as 'judges', were to be appointed in all the gates⁹. Of these inferior officers, or ministers, there were a great variety, as the Temple service, and Jewish polity required: and the Rabbies give the name '*Ministers*', to those merely exercising any inferior office, as well as to the reader in their synagogues. In the Temple service there were the *Gizbarim*, or collectors, under seven others, and the *Immarcalim*, who had the custody of the treasury. They had collectors of alms, also, in every city who were called *Parnassim*, or Pastors, from their maintaining, or administering to the poor.

⁶ Heb. xiii. 17.

⁸ Heb. iii. 3.

⁷ 1 Thess. v. 12.

⁹ Deut. xvi. 18.

The word '*Minister*', or '*Deacon*', (*Diakonos*,) is used by the New Testament writers according to these various significations. By St. Paul our blessed Lord is called 'a Minister of the Circumcision'⁰; and he himself, and others exercising the sacred office, are termed 'the Ministers of Christ, and stewards of the mystery of God'¹, 'Ministers' of the Church, 'according to the dispensation of God'². Even the civil governor, the King, is called by him 'the Minister (a *Deacon*) of God, a revenger to execute wrath'³.

But the term '*Deacon*', (*Diakonos*) became afterwards an appellation exclusively applied to those who served under their superiors, in the Ministry of the word, and prayer. Of such an order were the seven holy men, ordained by the Apostles at Jerusalem, with solemn prayer, and imposition of hands⁴ and from this time the word does not appear to have been made use of by the inspired writers except as applying to those evidently constituting the third Order in the Christian Church. Such were expressly those whom Timothy was to appoint in the Church at Ephesus, and who are ever afterwards found a standing Order in the Hierarchy. And if it should be conceded that the seven first appointed at Jerusalem were not so completely, or exclusively, Ministers of the word, it will set in a strong light the gradual change, and substitution contended for, from the Jewish to the Christian economy.

⁰ Rom. xv. 8.

² Col. i. 24, 25.

³ Rom. xiii. 4.

¹ 1 Cor. iv. 1. 2 Cor. vi. 4.

⁴ Ac. vi. 6.

On the whole, it may be observed, that any argument for an identity of Office or equality of power, founded merely on the indiscriminate use of names, would be altogether irrational. The disputed question between Episcopal and Presbyterian government, must be determined, if possible, by facts; and the necessary facts on which to ground the decision can only be ascertained by a careful collation, and induction of particulars, and an impartial examination into the analogy of faith.

The discipline of the renewed Church, and miscellaneous particulars.

With respect to the constitution and discipline of the Christian Church more may be said hereafter. It need here only be remarked that the universal Church of Christ has taken place of the body of the chosen people—the congregation of Israel, who had the angel Jehovah for their head; as now he—the Lord Jesus Christ, is ‘the head of the Church’. His people, though many, are still ‘but one body’⁵, succeeding to all the rights of the children of Israel, and dignified with their titles;—‘a peculiar people’, ‘a chosen generation’, ‘a holy nation’, ‘a royal and holy priesthood’, ‘kings and priests unto God the Father’, ‘priests of God, and of Christ’; and this as the people were of old termed—‘a kingdom of priests, and a holy

⁵ 1 Cor. xii. 20.

nation⁶. That the whole should be a 'glorious Church', 'without spot or wrinkle'⁷, 'the Church of the first-born written in heaven'⁸.

The several addresses of the Apostles, particularly of the Apostle of the Gentiles, to the Churches, imply that they considered the members as forming part of the one holy catholic Church—the eternal, immutable 'Church of the living God': and they even address, and speak of the local Church in any particular place, as 'the Church of God'⁹, as well as 'the Church of Christ'¹⁰, and 'the saints, and faithful in Christ Jesus'¹¹. St. Paul, when regarding the body of believers as the Christian Church, calls it in many places, 'the House', or 'Temple of God'¹²: and he notices the appearance of Antichrist in the Christian Church, as his 'sitting in the Temple of God'¹³.

St. John, in the last book of the sacred canon, speaks of the appearance of 'the Temple of God', as 'opened in heaven', and 'in his Temple the Ark of the testament': he describes, also, an angel coming 'out of the Temple', and another 'from the Altar'¹⁴. Again, he sees the Temple of the tabernacle of the testimony', and 'the seven angels coming out', clothed in 'white linen', with 'golden girdles': while 'the Temple was filled with smoke from the glory of God, and no man was able to

⁶ Titus ii. 14. 1 Pet. ii. 5. 9. Rev. i. 6. v. 10. xx. 6. with Deut. vii. 6. xxvi. 18. and Ex. xix. 6, &c.

⁷ Eph. v. 27.

⁸ Heb. xii. 23.

⁹ 1 Cor. i. 2. x. 32. xi. 22. 1 Tim. iii. 5.

¹⁰ Rom. xvi. 16.

¹¹ 2 Cor. vi. 16. Eph. ii. 20—22. 1 Tim. iii. 15. Heb. iii. 6.

¹² Eph. i. 1.

¹³ 2 Thess. ii. 4.

¹⁴ Rev. xi. 19. xiv. 17, 18.

enter into the Temple⁵; precisely in accordance with the appearance of the Temple, and the Tabernacle, on earth, when God vouchsafed in a more remarkable manner to appear therein.

He likewise describes the particulars of this Temple as corresponding with that of Solomon; and with the one directed by the vision of Ezekiel to be built, on the return of the people out of captivity. The 'throne', like a sardine, or a saphyr stone, the 'rainbow' round about, the lamps, and the sea of brass, or chrystal; the 'four living creatures', coming out of the 'cloud', and 'fire'—the 'lightnings, and thunderings, and voices': their faces appearing both to the Jewish prophet, and the Apostle, as those of a man, a lion, an ox or calf, and an eagle; they having each six wings, like the seraphim seen by Isaiah. Also the four and twenty elders, the priests of the twenty-four courses, serving therein; and the roll of a book 'written within and without', to be opened by the Lamb. The 'measure' is also directed to be given of 'the Temple of God, and the altar', with 'a reed', or 'golden rod'; but not of 'the court without', which 'is given unto the Gentiles'. Finally, notice is equally taken by both of the 'walls', and 'gates'; of the 'waters', the 'pure river of water of life'; with 'all trees for meat'; the 'tree of life bearing twelve manner of fruits': their 'leaves' being 'for medicine'—for 'the healing of the nations'⁶.

⁵ Rev. xv. 5, 6, 8.

⁶ See Rev. iv. v. xi. xxi. xxii. Ezek. i. ii. xlvii. xlviii. Is. vi.

To proceed with other resemblances. The ceremony of *Excommunication*, as practised amongst the Jews, seems recognisable in many instances. Our Lord evidently refers to such a process in the conduct he directs towards an offending brother. This was first, to admonish him in private, then before 'one or two more' witnesses, then to 'tell it unto the Church'; and if all should be unavailable, then to regard him as a 'heathen man, and a publican'; adding to these directions the assertion, and promise to his Apostles, and, as it may be argued, their successors, 'whatsoever ye shall bind 'on earth shall be bound in heaven',—that will I ratify in heaven, 'and whatsoever ye shall loose 'on earth, shall be loosed in heaven'. Our Lord evidently referring a part of the process directed, to the practice of the ancient Church⁷.

To the same custom St. Paul seems to refer, in his direction to the Corinthians to 'put away from among themselves the wicked person' whom he, according to his office, would 'deliver unto Satan, for the destruction of the flesh', to the future saving of 'the spirit': and the formal nature of the affair is corroborated by his remark, in connection with the sentence he pronounces :—'them that are without', those out of the pale, and jurisdiction of the Church, 'God judgeth'⁸. He implies also in another place, an absolution by the Church;—'to whom ye forgive any thing I forgive also'⁹. The

⁷ Matt. xviii. 15—18. and see Deut. xvii. 6. xix. 15. Jo. viii. 17, Heb. x. 28.

⁸ 1 Cor. v. 5, 13.

⁹ 2 Cor. ii. 7, 10.

Apostle himself also refers, as our Lord had done, to the former dispensation of the Law;—‘in the mouth of two or three witnesses shall every word be established’⁰.

Much similarity has been observed between the construction of the Christian place of assembly, and that of the Temple, and the synagogue. But the likeness was principally in the several divisions, or courts, for the Holy of Holies was no more; no longer to be seen on earth, Christ having ‘entered in once into the holy place’—the ‘greater and more perfect Tabernacle, not made with hands’¹.

Many ceremonies were practised by the primitive Christians that are now disused, and all of them savouring of Jewish origin. The sign of the cross was made at other times than at Baptism: as at the consecration of the Eucharist, and on the ordination of a Presbyter. And during the ceremony of Baptism it was used many times: as at the admission of the Catechumen, at the time of exorcism, practised through the several stages of probation, at the unction before the washing, and at that on confirmation, or the conclusion of the ceremony. Tertullian and others also notice the custom of praying with the arms extended, like a

⁰ 2 Cor. xiii. 1. See London Cases against Dissenters, No. xv. pages 322—330. ³ Scott’s Christian Life, 259—271. Archdeacon Nicolson’s Apology for the Church of England, 116—119. Thorndike on Religious Assemblies. Dodwell’s One Altar and One Priesthood. Archdeacon Daubeney’s Discourses. Mede and Lightfoot’s Works.

¹ Heb. ix. 11, 12, 24.

cross, in representation of our Saviour's passion².

The early Christians prayed towards the east; not as the members of the Church did formerly towards the Temple, but to that quarter from whence the 'day-spring from on high' had arisen³. By this title our Lord had been predicted by the prophet Zechariah, 'I will bring forth my servant 'the Branch';—'the man whose name is the Branch'⁴; which words',—'the branch', are translated by the Septuagint 'the east', and this title was applied to the king of the Jews, by Tacitus, the Roman historian. From this quarter 'the coming of the Son of Man' was expected to be seen, 'as the lightning cometh out of the east'⁵.

The diversity of kneeling, or standing, in prayer at different seasons, the former, and not the latter, during the fifty days between Easter and Whitsuntide, was likewise borrowed from the Jews; standing being with them the usual posture of ordinary prayers, and kneeling, or falling down, indicating a greater degree of humiliation. The times of daily prayer seem also to be taken from the same source, when these were substituted for the daily sacrifice; and the Christians had their lucernary prayers, when they began to light up candles, similar to the office which the Jews called 'the close', from the conclusion of the day and its duties. In the common routine of the public service, an analogy may be discovered with the course

² See Bingham's *Antiquities of the Christian Church*, and Cave's *Religion of the ancient Christians in the first ages of the Gospel*.

³ Lu. i. 78.

⁴ Zech. iii. 8. vi. 12.

⁵ Matt. xxiv. 27.

laid down by St. Paul—‘supplications, prayers, intercessions, and giving of thanks for all men’⁶.

Lastly, the similarity is perceptible in several minor particulars. Both the Jews and the primitive Christians began any new action with a benediction of God ; the same also on a preparation for more solemn prayer, or on putting on the proper habits. The collects, likewise, in both, conclude generally to the honor, and praise of God. Both have the triumphal hymn, ‘Holy, holy, holy Lord God Almighty’ ; on the pronouncing of which, as the Jews lifted up their bodies, so was it remarked of the early Christians, that while lifting their heads and their hands, they raised their feet also, as if they would have followed their prayers, and ascended up in body, as well as in mind. The short exhortation—‘let us give thanks to our Lord God’, may be traced to the same source : and the angelic hymn, ‘Glory to God on high’, &c. may be referred to the Jewish Kadesh, or larger hymn of glory.

The high veneration of the Jews for the sacred name of God is well known. This was never to be pronounced but in the Temple ; then only by the High-Priest, on the solemn day of expiation ; the priests, and the people, in their several courts, on hearing it falling down, with their faces to the ground, and crying out, ‘Blessed be the name of the glory of his kingdom, for ever and ever’. To this may probably be attributed that almost equal

⁶ 1 Tim. ii. 1.

reverence paid to the name of JESUS; which, though allowed to be frequently in the mouths of his faithful followers, is declared by the Apostle to be 'a name which is above every name'. So that 'at the name of JESUS every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord'⁰. That is—the I AM¹! 'for it is written', as says the same Apostle in another place,—'as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God'².

Our Saviour, in delivering *a form of prayer* to his disciples, not only adopted the custom of the masters in Israel, of furnishing to their scholars concise examples for this, as was done by his forerunner John the Baptist³, but in the very form he vouchsafed to give them, he selected sentences long before in use in the Church, and built on remarkable passages in the prophets. The prototype is supposed to be as follows. 'Our Father, which art in heaven, be gracious unto us! O Lord our God, hallowed be thy name, and let the remembrance of thee be glorified in heaven above, and upon earth here below! Let thy kingdom reign over us, now and for ever! The holy men of old said, remit, and forgive unto all men whatsoever they have done against me. And lead us not into temptation, but deliver us from the evil thing. For thine is the kingdom, and thou shalt

⁰ Phil. ii. 9, 10.

¹ Compare Jo. viii. 58, xiii. 19. with Ex. iii. 14

² Rom. xiv. 11.

³ Lu. xi. 1.

‘reign in glory, for ever, and for evermore’! When this was used partially in the Temple, it concluded with the response—‘Amen’; when used privately, as the phylacterical prayers were, it did not; and therefore our Lord, in giving this form twice to his disciples, on two several occasions, appears to have intimated that it was both for public, and for private use⁴.

The Jewish *Sabbath*, a day of rest, and of the earliest institution, was still to be observed; but changed only from the seventh to ‘the first day of the week’⁵, in commemoration of the Lord’s resurrection from the grave, and therefore ever afterwards called ‘the Lord’s day’⁶. The slavish observation of the day was also changed for a more spiritual worship; it being declared ‘lawful to do well on the sabbath day’, by him who is ‘the Lord of the Sabbath’⁷.

In conclusion, it may be remarked that the Apostolic and modern custom of blessing, or ordaining to office, by imposition of hands, may be referred to the ancient blessing of Jacob on the two children of Joseph⁸. And the formal use of the Hebrew word ‘Amen’, by the Apostles in their writings, in conformity to the use of the synagogue, is not to be overlooked.

In all this, then, our Lord had probably in view the making the zealous worshippers in the Temple

⁴ See Lightfoot’s Heb. Exerc. on Matt. vi. 9—12. and Miscell. p. 1003. also 3 Horne’s Introd. 320.

⁵ Ac. xx. 7. 1 Cor. xvi. 2.

⁶ Rev. i. 10.

⁷ Matt. xii. 8, 12.

⁸ Gen. xlviii. 14—16.

equally zealous members of the Christian Church ; and both he and his Apostles seem cautiously, and as it would appear, with the utmost prudence, to have abstained from the application of any titles, from the promulgation of any doctrine, and from the abolition of any indifferent ceremony which might increase, rather than diminish their prejudices.

It is certainly clear that no express deviation from the former model of Church government is to be found throughout the sacred history, or the writings of the Apostles. On the contrary, in the Epistle to the Hebrews, every argument seems adduced that could prove a spiritual, and essential similarity between the two dispensations, and thus reconcile to the latter those who were even bigotedly attached to the former—a strong proof, certainly, that no such deviation took place, or was intended.

The close correspondence of the Christian with the Jewish economy is frequently mentioned by the early fathers of the Christian Church, as has been before noticed, and the whole of their writings, when adopting such figures and analogies as they do, would have confounded those to whom they were addressed, had not the identity been a subject generally, and well understood.

The Changes actually effected:

However Christ's remark to Peter may be understood, that he would, as thenafter, 'build his Church'⁹, it must be clear that the remnant of

⁹ Matt. xvi. 18.

Israel who looked for the promised 'consolation', and who received Christ on his appearance, acknowledging that their 'eyes had seen the salvation' of the Lord, continued members of that covenant whereon the original Church was established. The Church, therefore, which was gathered by our Lord, and his Apostles, and which continued for so many years to be composed exclusively of professing Jews, cannot be regarded as a new, or distinct Church, but remained still the same individual holy Society.

The pure and undefiled religion having been corrupted 'through philosophy, and vain deceit, after the tradition of men'², a considerable change, or improvement, indisputably took place, while our Lord was confirming his ancient covenant. The Church—God's 'vineyard', was, in fact, overrun with unsightly weeds, and thorns, and brought nothing but 'wild grapes'³. These defilements our Saviour removed; and purged, and purified the vineyard: thus restoring it to more than primæval beauty.

But the Church was not thus merely restored, it was improved, and exalted to a far more perfect state, and invested with superior privileges. The darkness that had obscured the promises was dispelled; the types were fulfilled; 'the mystery of godliness' was cleared up, and explained; and the shadows become satisfying realities. The fair outlines of 'the pattern' delivered from the mount,

² Col. ii. 8.

³ Is. v. 2.

were now, without difficulty, to be traced ; and clearness and perspicuity were afforded to the legal and ceremonial institutions by him who is the light, and the truth.

The object of faith was changed : from the promised Messiah—from him who was expected to come, to the Redeemer who had now appeared, and had brought salvation to Israel, and freedom to the enslaved ! Christ enlarged the ‘sheepfold’, and admitted other sheep who had not before ‘heard his voice’⁴ : and when ‘lifted up’, according to prophecy, he ‘drew all men unto him’⁵.

He taught how God was to be worshipped acceptably, ‘in spirit, and in truth’. He enforced the ‘great commandments of the Law’, on which ‘all the Law and the prophets’ were suspended : amplifying what was before contracted, and enabling the soul to rise upwards, as with the wings of an eagle. He ‘revealed the thoughts of the heart’ ; he shewed that this was the seat of holiness, or of sin ; and thus defined the difference, as in the sight of God, between the one and the other. He gave the lowly, and hitherto neglected virtues their due place, denouncing the proud and fiery spirit, which had, till then, been too much indulged in, and applauded. And by removing the veil from futurity, he brought ‘life and immortality’ to light. Hence were the laws of God no longer recorded only on tables of stone, but were, as it was predicted they should be, implanted ‘in

⁴ Jo. x. 16.

⁵ Jo. xii. 32.

the mind', and 'written in the heart'⁶. The faithful were relieved from that yoke of bondage which 'neither they, nor their fathers were able to bear'⁷, while the yoke of the Saviour was made 'easy', and his burden 'light'. 'The law' was not, however, 'made void through faith', but on the contrary, more effectually established⁸.

The Gentiles had from the beginning been partially admitted into the Church: not only the children but the servants of Abraham, were parties to the covenant with God. Under the reigns of the early kings of Israel great numbers of the neighbouring nations were made converts; in the reign of Ahasuerus 'many of the people of the land', of Media, and Persia, also 'became Jews'⁹; and at a later period, the whole nation of the Idumeans. Still were the Jews separated from these Gentile proselytes by many rites of the Church, intended yet to form a 'partition wall' between them: and this served still to keep the visible Church within contracted, and defined limits. While the partition wall was made instrumental to preserving the Jews from the idolatry of the heathen, it operated as a great hindrance to the extension of their religion. Our Lord threw down the obstruction, and reconciling both by 'the blood of his Cross'¹⁰, prepared the way for the enlargement of 'the Church of the living God' beyond all definable limits.

⁶ Jer. xxxi. 33. Heb. viii. 10.

⁷ Ac. xv. 10.

⁸ Rom. iii. 31.

⁹ Esther viii. 17.

¹⁰ Eph. ii. 13--16. Col. i. 20--22.

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⁷ Ac. xv. 10.

⁸ Rom. iii. 31.

⁹ Esther viii. 17.

¹⁰ Eph. ii. 13--16. Col. i. 20--22.

A regular progression in the economy of the Church is discoverable, first in the abrogation of the patriarchal government, for the establishment of a more defined system under the Aaronical Hierarchy, and then in the substitution of the Christian Priesthood. The refined, and spiritual, economy now prevails; but all has been in such a gradual course of proceeding, and so fully in accomplishment of prophecy, that the expectation can be carried no farther. The Christian dispensation, its doctrines, which were from the beginning, though less plainly promulgated, and less clearly understood, together with a form of Ministry and Service, in perfect accordance with that which God was pleased himself to reveal, all these tend to demonstrate that the present state of things is designed to be perpetual; and that no other change, as none is predicted, can be expected ever to take place.

CHAPTER XVIII.

STATE OF THE CHURCH DURING OUR LORD'S PUBLIC MINISTRY, AND AT THE TIME OF THE CRUCIFIXION.

PROBABLE EXTENT OF THE VISIBLE CHURCH.—THE PROPHECIES
RESPECTING IT.—THE EFFECTS THAT FOLLOWED THE PREACH-
ING OF JOHN THE BAPTIST, AND OF CHRIST.—THE INFLUENCE
OF THE CONVERTED, AND THE TESTIMONY OF ENEMIES.—CON-
CLUSION FROM THE WHOLE.—THE CLERICAL MEMBERS OF THE
CHURCH AT THIS TIME.

Probable extent of the visible Church during our Lord's Ministry.

IF it has been satisfactorily shown that no sud-
den, or violent change took place in the economy
of the Church during our Lord's ministry on earth,
another erroneous opinion, and equally important,
may be rectified, which is not less common. This
is, that the first members of the Christian Church,
generally so considered, are to be found only after
our Lord's resurrection, as they were converted
through the preaching of St. Peter: by which it
is to be supposed that the Church at that time
consisted of '120' persons only.

Upon this supposition, and that the 3000 'ad-

ded' to these, on the day of Pentecost, were the first increase to this number, has been principally grounded the argument relied upon by those who think that a presbyterial form of government is that laid down by the Scriptures of the New Testament, that the Church of Jerusalem, at a period even subsequent to this, consisted of a single congregation only, under the jurisdiction, and superintendence of a single Minister, or Presbyter. The improbability of this, on the one hand, and the strength of the argument for Episcopal government, as this was exercised by St. James, on the other, will be best shewn, and maintained, by a view of the effects of our Lord's own preaching, as he followed in the way prepared for him by his forerunner John the Baptist: and from this it will appear, that the number of converts to the Christian faith must have been very great, at the time of our Lord's Crucifixion.

That the visible Church should have been of narrow limits, or have made but little progress, during our Lord's own active ministry, is, indeed, highly improbable in itself; and positive proofs to the contrary are not wanting; for the circumstances that are even incidentally disclosed in the narratives of the several Evangelists, afford sufficient evidence of a rapid, and progressive increase of followers, from the very first opening of his commission to preach the glad tidings of Salvation, till the time of the Crucifixion. It may be even questioned, whether, at this important period, the greater part of the dwellers at Jerusalem, as well

as Joseph of Arimathea, of whom it is recorded, were not altogether averse to the measures that had taken place, so as not to have 'consented to the counsel, and deed'¹: and whether, therefore, the great majority of inhabitants at that time may not be regarded as of Christ's disciples; or, in other words, as members of the new formed Christian Church, at the period of the Lord's death.

It may, without much difficulty be shewn, that our Lord had gathered to himself a considerable Church, or congregation of disciples, during his Ministry. He had not in vain made the call—'Come unto me all ye that labour, and are heavy laden, and I will give you rest'! He had not in vain declared to those looking for redemption from the galling burdens of the law, 'my yoke is easy, and my burden is light'². The number of anxious hearers that flocked to him, gradually, and rapidly increased, from the time of his first preaching alone, till after he had joined with him the Twelve, and the Seventy.

An increase of the Church at the period of the Lord's death may be inferred, and argued, on the following grounds. From the prophecies respecting it, and the general expectation of our Lord's appearance; from the preparation made for this by the preaching of John the Baptist; and the effects of our Lord's own preaching, and working of miracles, as these effects are sufficiently intimated by the Evangelists, and acknowledged by even ene-

¹ Luke xxiii. 51.

² Matt. xi. 28, 30.

mies, and persecutors : from our Lord's intimations, as these frequently occur, that the 'kingdom of God' was 'at hand' and should be exemplified in a speedy, and rapid increase : like the growth of the great tree from a grain of mustard seed, and as leaven in a measure of meal : and lastly, from the consequences that would naturally attend the individual conversion, as well of persons of rank, and influence, in the Jewish Church, and the State, as of those in inferior stations, upon whom such miraculous, and unexpected cures had been performed.

Prophecies of the increase of the Church.

The prophecies of the enlargement of the Church, by the flowing in of all nations, and of the extensive spreading of the kingdom of Christ throughout the world, are numerous, and sufficiently clear. But they are generally considered as applicable only to the ages succeeding the appearance of Christ upon earth—'the last days', when 'the mountain of the Lord's house' should be 'established in the top of the mountains, and exalted above the hills', and when 'all nations should flow unto it'³. There are some prophecies, however, which evidently received their accomplishment during the period of our Lord's own active Ministry. The preaching, and predictions of John the Baptist appear to point at immediate events, and immediate effects. He announces himself as

³ Is. ii. 2.

the forerunner of the Lord, sent to prepare the way for one who was 'to open the blind eyes, and to bring out the prisoners from the prison': for 'the glory of the Lord' was now about to 'be revealed'⁴!

When, therefore, the Messiah appeared, John exclaimed, 'This is he of whom I spake! He that cometh after me is preferred before me, for he was before me'. 'He that cometh from heaven is above all'. 'He whom God hath sent speaketh the words of God; for God giveth not the spirit by measure unto him'⁵. A particular fact predicted by the evangelical prophet, as it was actually accomplished, cannot be lightly regarded in this respect. After declaring 'the Redeemer shall come to Zion', he says—'The Gentiles shall come to thy light, and kings to the brightness of thy rising'⁶.

The prophet Daniel foretells the time when these things shall be. 'Seventy weeks (says he) are determined upon thy people, and upon thy holy city, to finish the transgression and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy'⁷. Contemplating this, the prophet Zechariah exclaims—'Sing and rejoice, O daughter of Zion; for lo I come, and I will dwell in the midst of thee, saith the Lord'⁸!

Isaiah more particularly directed the attention

⁴ Is. xl. 3, 5. xlii. 7.

⁵ Jo. i. 15, 16 iii. 31, 34.

⁶ Is. lix. 20. lx. 3.

⁷ Dan. ix. 24.

⁸ Zech. xi. 10.

of the faithful to the appearance of their God. 'O Zion, that bringest good tidings!—O Jerusalem, lift up thy voice; say unto the cities of Judah behold your God'! He then proceeds to describe the office of the Saviour. 'He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young'⁹. Well might he then exclaim, as if with the voice, and in the spirit of the people—'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth'¹⁰!

Thus exclaimed the Jewish prophets, and thus sung the poets divinely inspired! So that before 'the day-spring from on high' appeared, all the 'devout men'—'Jews out of every nation under heaven'—were 'waiting for' the promised 'consolation of Israel', 'for the kingdom of God'; looking for 'redemption in Jerusalem'¹. Therefore, when John appeared, and the 'people' were thus 'in expectation', 'all men mused in their hearts', even of him, 'whether he were the Christ, or not'².

Surely this must have produced in the day of the Redeemer's appearance, some fulfilment of that prophecy—'There shall be upon the bells of the horses 'Holiness to the Lord'—and the pots in

⁹ Is. xl. 9, 11.

¹⁰ Is. lii. 7.

¹ Lu. ii. 25, 38. xxiii. 51. and compare Is. xl. 1.

² Lu. iii. 15.

the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem, and Judea, shall be 'Holiness unto the Lord of Hosts'³.

*The effects of the preaching of John the Baptist,
and of Christ.*

The commission of John the Baptist was, as first announced by the prophet Malachi, 'to prepare the way' before the Lord, who was then about 'suddenly', or shortly, to 'come to his Temple'⁴. John was himself a 'burning, and a shining light'⁵; and it was before his birth predicted, that 'many of the children of Israel should he turn to the Lord, their God': that he should 'turn the hearts of the fathers to the children, and the disobedient to (or by) the wisdom of the just'; and thus 'make ready a people prepared for the Lord'⁶. He came 'to bear witness' of a greater 'light'; to announce the coming of one 'mightier' than himself, 'whose shoes he was not worthy to bear': and who, 'coming after him, was preferred before him'. It was his office to make Christ 'manifest to Israel', so that 'all flesh should see the salvation of God'⁷.

The success which attended the preaching of John, this forerunner of the expected Messiah, was very great. 'Jerusalem, and all Judea, and all the region round about Jordan', went out, and 'were baptized of him'; a multitude consisting of

³ Zech. xiv. 20, 21. and see vi. 12, 13. ⁴ Mal. iii. 1. ⁵ Jo. v. 35.

⁶ Lu. i. 16, 17.

⁷ Jo. i. 7-9, 27, 30. Matt. iii. 11. Lu. iii. 6.

all professions—Pharisees, and Sadducees, Publicans, and Soldiers⁸; and in such high consideration was the Prophet of the Gospel of repentance held by all, that they were ready to believe that he was himself the Christ.

But however extensive were the effects of John's preaching, there is positive proof that the success of Christ was far greater. In the midst of the general expectation he appeared, and immediately showed his superiority; first by a disclosure of his omniscience, in the notice of Nathaniel⁹: and then by an act of authority, in clearing the Temple, that no one was found to resist. Hence, even at this early period, he was visited by Nicodemus, a Pharisee, 'a ruler of the Jews', who came to him secretly, by night, to learn his doctrine; confessing his conviction—'we know that thou art a teacher come from God'¹⁰!. The consequence of all this was that Christ soon 'made and baptized more disciples than John': and the Evangelist gives a satisfactory reason for this, 'many (says he) believed on him there',—that was, in the very 'place where John had baptized', and 'resorted unto him', because, as they said, 'John did no miracle, but 'all things that John spake of this man were true'¹.

Many of his own 'received him', though some 'received him not', and to such 'as received him, to them gave he power to become the sons of God'². Two of our Lord's first converts were dis-

⁸ Matt. iii. 5-7. Lu. iii. 10-14.

⁹ Jo. iii. 1, 2.

¹ Jo. x. 40, 42.

⁹ Jo. i. 17-50.

² Jo. i. 11, 12.

ciples of the Baptist³, and one of them, probably, indeed, both, were afterwards ordained to the Apostolate. The converts thus early made, were, apparently, in consequence chiefly of our Lord's publicly exhorting them to 'repent and believe', as John had done; for immediately after he had begun to preach 'the Gospel of the kingdom of God', 'there went out a fame of him through all the region round about'⁴. But when he began to 'manifest forth his glory'⁵, by the working of an eminent miracle, a great increase to the number was rapidly made. 'His disciples', as well as others, 'believed on him'—from that time 'believed, and were sure, that he was the Christ, the son of the living God'⁶!

The second miracle, the cure of the nobleman's son at Capernaum, must have been followed, even at this period, by considerable effects. Those which attended the display of our Lord's power at the Passover are recorded. 'Many believed in his name, when they saw the miracles which he did': and the Galileans 'received him', on his return into their country, 'having seen all the things that he did at Jerusalem at the feast'⁸.

The varied nature of these miracles, the manner of his healing the sick, cleansing the lepers, and casting out devils, his even raising the dead, and pronouncing forgiveness of sins, these were acts well calculated to increase the number, as well as

³ Jo. i. 35, 37.

⁵ Jo. ii. 11. with i. 14.

⁷ Jo. ii. 23.

⁴ Mar. i. 14 Lu. iv. 14.

⁶ Jo. ii. 11. vi. 69.

⁸ Jo. iv. 45

to confirm the faith of his disciples. A leper, powerfully struck by what he had witnessed, 'came and worshipped him; saying, Lord, if thou wilt, thou canst make me clean'! and when the miraculous cure had been effected, although our Lord commanded him, as was common with him at this point of his mission⁹, that he should 'say nothing to any man', but merely go, and 'show himself to the priest', and make the accustomed offering, yet he began to 'blaze abroad the matter', so that there went 'a fame abroad of him, and great multitudes came together'; they 'came from every quarter', 'to hear, and to be healed by him'.

And now the Pharisees, and Doctors of the law, also, 'out of every town of Galilee, and Judea, and Jerusalem', came to hear him, and were witnesses of the mighty 'power of the Lord'¹, 'the press' was so great on this occasion, that those who brought a paralytic to be healed were constrained to take him up, with his bed, on the roof of the house, and let him down from thence. On witnessing the cure that followed, and which was performed because he 'saw their faith', the multitude all 'marvelled'; they were all 'amazed, and glorified God, saying, 'we have seen strange things 'to day'! On another occasion, they exclaimed—'that a great prophet is risen up among us, and 'that God hath visited his people'; as had been predicted². Even at so early a period, as this

⁹ Mark iii. 12. v. 43.

¹ Lu. v. 17.

² Lu. vii. 16. and i. 68.

was of his mission, he was constrained, and, on this account, for the sake of rest, or privacy, to withdraw himself into the wilderness³.

An application was soon afterwards made by a Centurion, a man of some authority, that he would heal his 'servant, who was dear unto him, and ready to die'⁴. The faith of this chief, in the great Physician was such, that, while confessing his own unworthiness, he desired the Lord not to 'trouble' himself to come to his house, but to 'speak the word only', and his 'servant should be healed'. This satisfactory proof of his belief called forth the remark of our Lord, that the Gentiles should be admitted into the Church: that many 'from the east, and west', should sit with the Patriarchs 'in the kingdom of Heaven', while the 'children of the kingdom' should be cast out⁵: and no doubt the whole transaction, the faith of this officer, and the implied promise to the Gentiles, produced an accession of converts, and disciples.

(On these, now frequent, exhibitions of divine power they brought 'unto him many that were possessed of devils', and they that were 'sick with divers diseases'; and he 'cast out the spirits with his word', and 'healed all that were sick'⁶. The whole multitude, therefore, 'sought to touch him; for there went virtue out of him, and healed them all'⁷. This occasioned him to give commandment, whether from the inconvenience he suffered,

³ Matt. viii. Mark i. ii. Lu. v.

⁴ Lu. vii. 2.

⁵ Matt. viii. 12.

⁶ Lu. iv. 40. Matt. viii. 16.

⁷ Lu. vi. 19.

or for the purpose of enlarging the sphere of action, to cross to the 'other side of the Lake'⁸, and here the remarkable cure of the demoniacs could not but have had a considerable effect on the well disposed, although the visitation on many, by the destruction of the herd of swine, might, as to others, have produced, for a time, a contrary effect.

The manner in which mention is made of the 'great multitudes' that continually beset, and followed him, as they 'heard what things he did'⁹, the frequent repetition of the 'great number of people', 'much people', the 'great companies', 'the press'¹⁰, is worthy of notice. Whenever they heard where he was, 'they ran afoot thither out of all cities': they even, by extraordinary exertion, or by management, 'out-went him', and his disciples, and so came upon him in places where he was expected¹. Here, when they resorted unto him, 'as he was wont', he resumed, and repeated his instructions—'he taught them again'².

These 'multitudes' became, at length, 'innumerable'; 'insomuch that they trode one upon another'³; and even so encroached upon the Saviour himself, that when he noticed the woman, who had an issue of blood, having touched him, the disciples could not but exclaim—'Master the 'multitudes throng thee, and press thee, and say—'est thou, who touched me'⁴? This inconvenience

⁸ Matt. viii. 18, &c.

⁹ Mar. iii. 8.

¹⁰ Matt. viii. 1, 18, ix. 33. xii. 15. xiii. 2. xix. 2. Mar. iii. 6, 32. iv. 1. viii. 1. x. 46. Lu. vi. 17. vii. 11, 12. viii. 4. xii. 1. xxii. 6. Jo. v. 13. vi. 2, 5.

¹ Mar. vi. 33.

² Mar. x. 1.

³ Lu. xii. 1.

⁴ Lu. viii. 45.

occasioned the custom of his preaching to them from a ship, in the lake, while the multitude ranged themselves along the shore⁴. In their desire to receive the utmost benefit of his instructions, when they found he had crossed the sea, 'they also took shipping', and followed him⁵, and with equally charitable zeal, 'they ran through the whole region', and 'sent out into all the country round about', that the diseased might be brought to him. In consequence, those who could not come otherwise, were 'carried in beds', and 'laid in the streets', that haply they might thus be able to 'touch the hem of his garment': for 'as many as touched him were made whole'⁶.

This was not confined to the neighbourhood of Jerusalem, or even Samaria, or Galilee; as far as from the sea-coast of Tyre and Sidon 'they came to hear him', as well as 'to be healed of their diseases'⁷. So that Gentiles, as well as Jews, were now admitted as disciples; some of the former, as the Roman Centurion, shewing that 'great faith' that had not been found, 'no not in Israel'⁸.

These natural effects of the exhibition of a divine power were increased by his kindness to all that came to him. 'He was moved with compassion towards them'; for 'divers of them came from far', and continued with him even three days with 'nothing to eat'. He, therefore, performed a stupendous miracle for the relief of their wants.

⁴ Mar. iii. 9. iv. 1. Matt. xiii. 2.

⁵ Jo. vi. 24.

⁶ Matt. xiv. 35. Mar. vi. 55, 56.

⁷ Lu. vi. 17.

⁸ Matt. viii. 10.

At one time he fed 'about five thousand men, beside women, and children', with 'five loaves, and two small fishes'! and at another time 'about four thousand men, besides women and children', with 'seven loaves, and a few little fishes'; and 'the fragments', or 'broken meat', that remained were, in the one case, 'twelve baskets full', and in the other 'seven baskets full'⁹! His conciliating manner, too, added to these effects. This is seen in various instances: in the mode of raising the widow's son to life⁰, and in his compassionate, though energetic warnings to those, who, refusing the offer of salvation, were considered by him as cumberers of the ground¹.

Our Lord had from the first taught with a superior authority², and 'the mighty power of God', was seen in him³; so that they exclaimed, 'what wisdom is this which is given unto him'⁴! The influence, indeed, he soon gained was so great, that they sought, and even 'by force, to make him a king', so that he was obliged to withdraw, and secrete himself⁵.

Now, therefore, began to be realized the promise, that to 'as many as received him, and believed on his name, gave he power', or the privilege, 'to become the sons of God': and the 'Word made flesh', had now so long 'dwelt among them' that they had full opportunity to 'behold his glory, the glory (manifestly) as of the only begot-

⁹ Matt. xiv. and xv. Mar. vi. and viii. Lu. ix. Jo. vi. ⁰ Lu. vii. 13.

¹ Lu. xiii. 1—9.

² Mar. i. 22. Matt. vii. 29.

³ Lu. ix. 43.

⁴ Mar. vi. 2.

⁵ Jo. vi. 15.

ten of the Father, full of grace and truth'⁶; so that when, after witnessing what had been done, a 'fear came on all', and they 'glorified God', it is perfectly impossible not to believe that the number of disciples increased rapidly, and greatly; and that although the taking up the Cross, according to the strictness of the term, and the following of one who had not 'where to lay his head', could not be expected to be the universal practice, yet that an open, and public profession of the faith in his name was common, if not general, at this time.

Indeed, on this point, there is direct testimony. When he appeared at the first Passover 'many believed in his name, when they saw the miracles which he did'⁷. When he went up to the feast of Tabernacles, secretly, because the Jews sought to kill him, even then was there a 'murmuring' or division among the people, 'concerning him'. 'Some said he is a good man', though 'no man spoke openly of him for fear of the Jews'; and while some 'sought to take him', 'many of the people believed on him, and said, 'when Christ cometh 'will he do more miracles than these which this 'man hath done'. These reflections of the people caused the chief priests, and Pharisees to send officers to take him⁸.

At another time, when our Lord had been foretelling his approaching sufferings, and declaring that when the son of man should have been lifted up, they should know that he came from the Fa-

⁶ Jo. i. 12, 14.

⁷ Jo. ii. 23.

⁸ Jo. vii. 1, 2, 12, 13, 30-32.

her, 'many believed on him', and to these Jesus said, as if referring to converts before made, 'If ye continue in my word, then are ye my disciples indeed'⁹. Again, after he had restored the blind man to sight, while 'some of the Pharisees said, 'This man is not of God, because he keepeth 'not the sabbath-day', others of them said, 'how 'can a man that is a sinner do such miracles'? so that 'there was a division among them'; even many of these prejudiced rulers of the people could not conceal their conviction that he was indeed the Christ.

When he retired to Bethabara, and abode there, 'many believed on him'¹. At a later period, when the Jews had witnessed the case of Lazarus, 'many of them believed on him', 'much people' came, not 'for Jesus sake only, but to see Lazarus', so that the chief priests 'consulted that they might put Lazarus also to death, because (as it is expressly said) 'that by reason of him many of the Jews went away, and believed on Jesus'². 'Among the chief rulers, also, many believed on him', though in direct opposition to those of their brethren who 'loved the praise of men more than the praise of God', and in defiance of the threat, that they that did 'confess him', should be 'put out of the synagogue'³. On one occasion our Lord remarked to his disciples, 'there are some of you that believe not'⁴, as if intimating thereby, that such formed an exception to the general body.

⁹ Jo. viii. 30—32.

² Jo. xi. 45, xii. 9--11.

⁰ Jo. ix. 16.

³ Jo. xii. 42.

¹ Jo. x. 42.

⁴ Jo. vi. 64.

The conversion amongst the Samaritans could have been to no trifling extent. 'The woman of Samaria' perceived that our Lord was a 'prophet', and when she went her way, and said to the men of the city, 'Come see a man which told me all 'things that ever I did; is not this the Christ'⁵? it is generally supposed that almost the whole population flocked out, and that our Lord, speaking as he did on two similar occasions when he likened the 'multitudes to the plenteous harvest'⁶, directed the attention of his disciples to this sight. In answer to their invitation to him to eat, he said, 'I 'have meat to eat that ye know not of'; 'my 'meat is to do the will of him that sent me, and 'to finish his work'. 'Do ye say', adds he, 'there 'are yet four months, and then cometh harvest'? 'behold, I say unto you, lift up your eyes, and 'look on the fields, for they are white already to 'harvest'.

That this was indeed the harvest to which our Lord referred, is clear from what follows. 'I sent 'you, (says he) to reap', but this harvest is 'that 'whereon ye bestowed no labour'. 'Other men 'laboured, and ye are entered into their labours'. Herein is this harvest glorious, herein does it differ from any other; 'He that reapeth receiveth 'wages, and gathereth fruit, unto life eternal! 'that both he that soweth, and he that reapeth 'may rejoice together. And herein is that saying 'true—one soweth and another reapeth.'

⁵ Jo. iv. 29.

⁶ Matt. ix. 36, 37. Lu. x. 2.

The fact is recorded, that ‘many of the Samaritans of that city believed on him’, because ‘of the saying of the woman’; but when, on their beseeching him ‘that he would tarry with them, he abode two days’, amongst them, ‘many more believed because of his own word’, ‘for (said they) ‘we have heard him ourselves, and know that this ‘is indeed the Christ, the Saviour of the world’¹. It is not improbable that this may in some degree have occasioned the remark of our Lord, when, at a future time, James and John were desirous of commanding fire from heaven to consume a certain village in Samaria, since ‘they did not receive him’, or his ‘messengers’; because he was going to Jerusalem, the rival city.—‘The Son of Man is not come to destroy men’s lives but to save them’! Therefore with pity for this temporary infatuation, he left them, ‘and went to another village’².

It will not be irrelative here, to notice the *faith* expressed by the converts; because as this was, even from the first, the right faith, by which men were to be saved, it is but to entertain a just sense of God’s blessing on his own ordinances, to believe that the profession, as it was just, was not uncommon, or unexpected. Nathaniel, convinced at the earliest period, of the omniscience of Jesus, had addressed him in these words, ‘Rabbi, thou art ‘the Son of God; thou art the King of Israel’³. A similar profession was made by Peter, and the

¹ Jo. iv. 5—42.

² Lu. ix. 52—56

³ Jo. i. 49.

other disciples, before the time when their faith may be considered as actually confirmed by the divine instruction. When surprised at the tempest being stilled, and they then ‘considered not the miracle of the loaves, for their heart was hardened’, they ‘worshipped him, saying, of a truth ‘thou art the Son of God’⁴. Again, when asked by Jesus whether they would ‘go away’ from him, as others had done, Peter answered him, ‘Lord, ‘to whom shall we go? thou hast the words of eternal life: and we believe, and are sure, that thou ‘art that Christ, the son of the living God’⁵. On another occasion also he declared that he was ‘the Christ of God’⁶.

The people, also, made the same profession, ‘Of a truth this is the prophet’—‘this is the Christ’⁷! Thus said Martha, in answer to his declarations as to Lazarus, and his question to her—‘believest thou ‘this’? said ‘Yea, Lord! I believe that thou art the ‘Christ the Son of God, which should come into ‘the world’⁸. He was expected generally by the people as the Messiah; and on the working of an especial miracle, they said, ‘Is not this the Son of David’⁹? On his triumphant entry into Jerusalem, they exclaimed, ‘Hosanna to the Son of David! ‘blessed be the kingdom of our father David! ‘blessed is the king of Israel, that cometh in the ‘name of the Lord’¹⁰! The children in the Temple

⁴ Mar. vi. 51–53. Matt. xiv. 32–33.

⁵ Jo. vi. 67–69.

⁶ Lu. ix. 20.

⁷ Jo. vii. 40, 41.

⁸ Jo. xi. 9–27.

⁹ Matt. xii. 23.

¹⁰ Matt. xxi. 9. Mar. xi. 10. Jo. xii. 13.

sung the same strain, to the great displeasure of the chief-priests and scribes¹.

The same language was also used by the blind men who sought relief of him, 'thou son of David, 'have mercy on us'²! by the Syrophenician woman, 'have mercy on me, O Lord, thou son of David! 'my daughter is grievously vexed with a devil'³: and by 'blind Bartimeus',—'Jesus, thou son of 'David, have mercy on me'⁴! The very devils, whom he cast out, acknowledged the same truth—'Jesus of Nazareth, I know thee who thou art; the 'only one of God'! And again, 'Thou art Christ, 'the Son of God'! 'for they knew he was Christ'⁵. The unclean spirits 'fell down before him', saying 'Thou art the Son of God'! 'Jesus, thou Son of the 'Most High God'⁶! like as in after times they recognised the holy Apostles as 'the servants of the most high God'⁷. The heathen Centurion, struck with the wonders of the day of Crucifixion, also expressed his conviction—'Truly this was the Son of God'⁸!

Our Lord himself seems to refer to the multitude of converts at this time, when he says, 'Strive 'to enter into the strait gate: for many will seek 'to enter in, and shall not be able'. This was immediately after his declaration, that 'the kingdom of God' should increase, like as the 'grain of mustard-seed' becomes 'a great tree', and as the 'leaven' hid in meal quickly leavens 'the whole'⁹. Not improbably, it was on observing the rapid success,

¹ Matt. xxi. 15.

⁴ Mar. x. 47.

⁷ Ac. xvi. 17.

² Matt. ix. 27.

⁵ Lu. iv. 34—41.

⁸ Matt. xxvii. 54.

³ Matt. xv. 22.

⁶ Mar. iii. 11. v. 7.

⁹ Lu. xiii. 18—24.

and the disciples becoming arrogant thereon, that our Lord checked them, with a suitable admonition. 'Whosoever will be great among you, let 'him be your minister', 'even as the son of man 'came not to be ministered unto, but to minister'⁰.

Nor does our Lord hesitate to claim a distinct profession in his 'name', as 'the only begotten Son of God'. This he announced in the early conversation with Nicodemus; declaring 'the condemnation', that men would not receive the light that was 'come into the world', 'because their deeds were evil'¹. He demanded of the blind man, 'dost thou believe in the Son of God'²? and his most beloved disciple declares, that his Gospel was written that men 'might believe that Jesus is the Christ, the son of God; and that believing, they might have life through his name'³; which doctrine he repeatedly inculcates in his Epistles, and confirms in his subsequent Revelations⁴. If this was the faith professed by all, in every station, and under every circumstance, can it be doubted that this bond of union comprehended a considerable Church, or community, within its limits.

It is not to be forgotten that all these effects resulted from our Lord's preaching alone, and the harvest became plenteous, before he,—'the Lord of the harvest', thought fit to ordain, and send forth other labourers to assist in the extending work. But he now commissioned twelve to go amongst

⁰ Matt. xx. 25—28.

² Jo. ix. 35.

⁴ Jo. iv. 15. v. 5, 10, 13, 20. Rev. xv. 3, 4.

¹ Jo. iii. 18—21.

³ Jo. xx. 31.

‘the lost sheep of the house of Israel’, and not at this time ‘into the way of the Gentiles’, or into ‘the cities of the Samaritans’. The chosen people alone, he knew, would be at present sufficient to occupy their labours; and he sent them forth by two and two⁵. Indeed, the varied terms of their commission, and the great, and multiplied powers with which they were invested, their appraisal of the difficulties they should meet with in different cities, the caution against all fear of those who could only ‘kill the body’, and the promises of rewards, and support to them, all this sufficiently shows that their mission was an important one.

And although no mention is made of the time it occupied, yet it could not have been the work of a day; for they ‘went through the towns preaching the Gospel’, and ‘cast out many devils, and anointed with oil many that were sick’, and ‘healing every where’⁶. Our Lord himself, in the mean while, ‘departed to teach, and to preach in their cities’⁷. Nor had the Apostles probably, on their return, slight success to report, when they ‘gathered themselves together unto Jesus, and told him all things; both what they had done, and what they had taught’. That it had been a work of labour is implied also by the manner in which the Lord received them. ‘Come ye yourselves apart into a desert place, and rest awhile’⁸.

⁵ Mar. vi. 7.

⁷ Matt. xi. 1.

⁶ Mar. vi. 12—13. Lu. ix. 6.

⁸ Mar. vi. 30, 31.

But an addition became necessary to the number of labourers: therefore ‘the Lord appointed other seventy also; and sent them, two and two, before his face, into every city and place, whither he himself would come’⁹; and although, as it has been before remarked, there is a difference both in the nature, and extent, of their commission, yet it is perfectly clear that their field of operation was not very limited, and that their success was also great; for they ‘returned again with joy’, reporting it, and exclaimed in the satisfaction they felt, ‘Lord ‘even the devils are subject unto us, through thy ‘name’! The remark of our Lord, on their holy exultation, is corroborative of this. ‘I beheld ‘Satan (says he) as lightning fall from heaven’—I saw the destruction of his kingdom before you—‘behold I give unto you power to tread on serpents, and scorpions, and over all the power of ‘the enemy, and nothing shall by any means ‘hurt you’¹⁰.

The rank, and influence of those converted.

The elevated rank and station of many individuals, who not only witnessed, but were interested in the miraculous cures performed, could not but materially operate in adding to the number of disciples. An actual, and eminent proof that such was the fact occurs in the case of the ‘Nobleman’, whose son was sick at Capernaum. With much

⁹ Lu. x. 1. *ante* p. 575—587.

¹⁰ Lu. x. 17—19.

humility, and faith, though this not in so exemplary a degree as the Centurion exhibited, he himself went unto Jesus, and besought him to come and heal his son, then 'at the point of death'. The cure that followed his faith in the words—'Go thy way, thy son liveth', produced the conversion of his establishment. The nobleman 'himself believed, and his whole house'¹.

Even the effect this would naturally produce was probably exceeded in the case of men bearing religious office; and upon whose faith that of so many others would naturally be built. The influence soon began to be felt in the Synagogue. At Capernaum Jairus, 'a ruler of the synagogue', came and 'fell down at Jesus's feet', and besought him to 'come, and lay his hand' upon his daughter, who was even then dead! The miracle was performed under circumstances of peculiar notoriety: for 'the minstrels, and the people', were 'making a noise'; and 'all wept and bewailed her': and when he declared—'she is not dead, but sleepeth', they laughed him to scorn, knowing that she was dead'; and therefore when the cure was performed, 'they were astonished, with a great astonishment'²! Our Lord was in this instance pleased to charge her parents 'straitly, that no man should know it'. But the miracle was too great, and already too generally known, to be concealed; St. Matthew therefore expressly records, that 'the fame thereof went abroad into all that

¹ Jo. iv. 46-53. ² Mar. v. 22, 23, 35-45. Lu. viii. 41, 42, 49-55.

land'³, and, no doubt, a considerable increase of disciples was the consequence.

The conviction of Nicodemus, a 'Pharisee', and a 'ruler of the Jews', must also have had great weight. His own opinions were clear, and not to be concealed. When the Pharisees, and chief priests sent officers to take Jesus, in the Temple, where he was teaching, they were so confounded by his manner, and his preaching, that they returned without having executed their commission, and exclaimed—'Never man spake like this man'! The state of things is plainly to be gathered from the reply of the Pharisees: 'Are ye also deceived'? It was then that Nicodemus interfered to prevent Christ being judged without hearing; when they tauntingly said to him,—'Art thou also of Galilee'? endeavouring to rivet him in his former prejudices, 'Search—and look, for out of Galilee ariseth no prophet'⁴! After the crucifixion he joined Joseph of Arimathea in procuring spices, and embalming the body of Jesus, and giving it honourable interment⁵.

Joseph, this other eminent 'disciple' of Jesus, for such he is declared to have been, though, like some others, 'secretly for fear of the Jews'⁶, was 'a rich man', and 'an honourable counsellor', a member of the Sanhedrim; one who 'waited for the kingdom of God', and 'had not consented to the counsel, and deed of them', in putting him to

³ Matt. ix. 26.

⁴ Jo. vii. 32, 45—52.

⁵ Jo. xix. 40—42.

⁶ Jo. xix. 38.

death⁷. He now openly came forward, and ‘went in boldly unto Pilate, and craved the body of Jesus’⁸. It is probable, from Pilate’s manner of acceding to his request, that, whether from his official character, or because he was ‘a good man, and a just’, he was held in high estimation by the Roman governor; and it may be imagined, therefore, that he had a proportionable influence with the people.

The healing, and conversion of ‘Joanna, the wife of Chuza, Herod’s steward’, who, with others, followed him, and ‘ministered unto him of their substance’⁹, could not but be also of some weight; and much presumptive evidence for the increase of disciples among the vulgar, may be argued from the effect the working of such stupendous miracles must have produced on their minds. The raising the widow’s son to life, in the presence of ‘much people in the city’, caused ‘a fear to come on all’: and they therefore ‘glorified God, saying that a great Prophet’—the long expected Messiah—is come, and ‘God hath visited his people!’ ‘And this rumour of him’, this public sentiment, ‘went forth throughout all the region round about’⁰. The healing the Syrophenician woman’s daughter of a devil, and her great faith in Jesus, before the cure was performed¹:—and of the son of the believing father, after the disciples had in vain attempted to cure him, which caused them all to be ‘amazed at the mighty power of God’²!—

⁷ Lu. xxiii. 51. ⁸ Mar. xv. 43. ⁹ Lu. viii. 3.

⁰ Lu. vii. 11—17. ¹ Matt. xv. Lu. vii. ² Matt. xvii. Mar. ix. Lu. ix.

The conversion of the officers of the High-Priest³:—of the man ‘blind from his birth’, who had witnessed ‘a marvellous thing’, such as had not been done ‘since the world began’, and who therefore became his disciple, and ‘worshipped him’⁴:—the cure of the woman ‘bowed together’ with ‘a spirit of infirmity for eighteen years’, on the sight of which ‘all the people rejoiced for all the glorious things that were done’⁵:—that of the Samaritan leper, who ‘with a loud voice, glorified God, and fell down on his face, at his feet’:—the amiable example of Mary, when she ‘sat at Jesus’ feet, and heard his word’, and the reproof to her sister Martha⁶:—the case of the publicans, and sinners invited, and received; and the declaration that ‘there is joy in heaven’,—‘in the presence of the angels of God, over the sinner that repenteth’⁷:—the conversion of ‘many of the Jews’, on the resurrection of Lazarus, when having ‘seen the things which Jesus did’, they ‘believed on him’; while others of them apprehended in it such reason for alarm at his growing influence, that they went, and reported to the chief priests, and Pharisees ‘what thing Jesus had done’, who not able to deny the ‘many miracles’ he did, ‘from that day forth took counsel to put him to death’⁸:—the condescending encouragement to those who ‘brought little children to him, that he should put his hand on them, and pray’, his ‘taking them up in his arms, put-

³ Jo. vii. 45 – 47.

⁵ Lu. xiii. 11 – 17.

⁶ Lu. xv. 7, 10.

⁴ Jo. ix. 24 – 38.

⁶ Lu. x. 38, 42.

⁷ Jo. xi. 45 – 53.

ting his hands upon them, and blessing them"⁹;—with the effects this would naturally produce on the parents:—the case of the blind men, who on receiving their sight, 'followed him, glorifying God', while 'all the people, when they saw it, gave praise also unto God':⁰—the conversion of Zaccheus, 'the chief among the publicans', and a 'rich man', with the feast that he made on the joyful occasion, when the Lord became his 'guest', and 'salvation was come to his house'¹:—the conviction that produced the penitence, and pardon of the dying malefactor²:—all these circumstances, succeeding quickly one to the other, could not fail to produce a very general sensation, and doubtless, the conversion of many to the faith.

There is no slight evidence, indeed, that such was actually the case. The first proof is of a negative kind, arising from the expectation apparently entertained by our Lord, and which may fairly be gathered from his testimony to the continued success of the Gospel from the time of John the Baptist. 'From the days of John (says he) 'until now, the kingdom of heaven suffereth violence, and the violent take it by force'³!—from the moment of the first preaching of this forerunner of the Lord, and the less mighty of the two, so greatly were men animated to partake of the promised blessings, that their ardency may be regarded as that of men who attack a besieged

⁹ Matt. ix. 15. Mar. x. 13--16. ⁰ Lu. xviii. 43. Matt. xx. 30--34.

¹ Lu. xix. 2--9.

² Lu. xxiii. 40--42.

³ Matt. xi. 12.

city, when they consider they can carry it by storm! In what he added to this declaration our Lord seems to intimate that a great majority had been converted by the preaching of John: 'all the 'people that heard him, and the publicans, justified 'God, being baptized with his baptism': but that the Pharisees, and lawyers, (like the froward 'children in the market-place'), 'rejected the counsel of God 'against themselves, being not baptized of him'⁴. No doubt when the 'mightier' than John appeared, an increase rather than a diminution was the consequence.

The promises made, too, although not made, perhaps, precisely in the sense they were taken, would have no little effect with the mass of mankind. With an affirmation commonly used when pressing a particular remark, he declared, 'Verily, 'I say unto you, there is no man that hath left 'house, or brethren, or parents, or wife, or children, or lands, for my sake, and the Gospel's, 'who shall not receive manifold more'—'an hundred fold' 'in this present time', as well as 'life 'everlasting in the world to come'⁵! The effect would not be weakened on such hearers by the addition—'Many that are first shall be last, and 'the last first'⁶!

Our Lord's disappointment when the effects he thus expected did not follow, may also be argued from the terms in which he upbraided 'the

⁴ Matt. xi. 7-19. Lu. vii. 24--35.

⁵ Mar. x. Lu. xviii. 29, 30.

⁶ Mar. x. 31.

cities wherein most of his mighty works were done, because they repented not';—'Woe unto thee, 'Chorazin! woe unto thee, Bethsaida! and thou 'Capernaum, which art exalted unto heaven! for 'if the mighty works which were done in you 'had been done in Tyre, and Sidon, they would 'have repented long ago in sackcloth and ashes'! The alarming denunciation could hardly fail to arouse them—'It shall be more tolerable for the land 'of Sodom in the day of judgment, than for thee'⁷!

The Gospel preached, too, could not have been considered as of a revolting nature. The 'children of the bride-chamber' were allowed to rejoice while 'the bridegroom was with them'⁸; and our Lord himself does not appear to have abstained from cheerful society. He honoured the marriage feast with his presence, and worked a miracle when they wanted wine. He sat down with publicans, and sinners: and, unlike his austere predecessor, 'the Son of Man came eating, and drinking', declaring, in order that wisdom might be 'justified of her children', 'we have piped unto you, and you have not danced'⁹! But he nevertheless claimed the honour due to him: 'he that denieth me (says he) before men, 'shall be denied before the angels of God'¹⁰! and he, on all occasions, carried himself with becoming dignity before his enemies.

Other proofs there are of a more positive kind: and of these the events that immediately preceded

⁷ Matt. xi. 20—23.

⁹ Matt xi. 17—19.

⁸ Matt. ix. 15.

¹⁰ Lu. xii 9.

and attended the crucifixion, are principally deserving of notice. On our Lord's last entry into Jerusalem, as he approached, 'the people met him'¹, 'a very great multitude', and 'spread their garments', and 'branches from the trees, in the way'; and 'the multitudes that went before, and that followed'—'the whole multitude of the disciples', for such they are declared to be², 'began to rejoice, and praise God, with a loud voice, for all the mighty works that they had seen'; crying—'Blessed is the King of Israel'⁶:—'blessed be the kingdom of our father David, that cometh in the name of the Lord'!

When, on this occasion, our Lord was desired by some of the Pharisees to rebuke these, his 'disciples', he said,—'I tell you that if these should hold their peace, the stones would immediately cry out'³. And on his reaching Jerusalem, 'all the city was moved'—those that had not gone out to meet him on the way: and even the children joined in the cry, in the Temple, to the increased displeasure of the Pharisees—'Hosanna to the Son of David'⁴!

It would be unreasonable to imagine that in the conduct of so different a kind which was almost immediately afterwards exhibited by the mob, the greater part, if any, of these, took a share. The 'multitude' that is first spoken of in the subsequent transactions, and who took the

¹ Jo. xii. 18.

² Matt. xxi. Mar. xi. Lu. xix. Jo. xii.

³ Lu. ix. 37:

⁴ Matt. xxi. 10--16.

lead therein, was the body that came with Judas, armed 'with swords and staves from the chief priests, and elders of the people', to apprehend Jesus⁵. But even these came to take him by night; and when he spake to them, 'they went backward, and fell to the ground'⁶.

It was this mixed body that led him away to Annas, and Caiphas; that declared him 'to be guilty of death'; that mocked, and abused him; spitting upon, and buffeting him, and 'blasphemously' saying,—'Prophecy unto us, thou Christ!' These were indignities and insults which can hardly be supposed to have proceeded from those who had seen the mighty works which he had done. It was this disorderly, and hired rabble that accompanied him before Pontius Pilate, and Herod, when the chief priests, and elders accused him: and it could have been but such a mob that called upon Pilate 'to do as he had ever done unto them', and to release 'a notable prisoner' who had been cast into prison for sedition, and murder; being 'persuaded' by the chief priests, and elders to make this choice—to 'ask Barabbas, and destroy Jesus!' To the senseless cry of such—'Let him be crucified', did Pilate at length yield. He 'released Barabbas', and 'delivered Jesus to their will'⁷.

The whole multitude concerned was probably not numerous, and the transactions seem to imply, that none but the most brutal and ignorant could

⁵ Matt xxvi. 47. Lu. xii. 47.

⁶ Jo xviii. 3, 6.

⁷ Lu. xxiii. 25.

have lent themselves as instruments on such an occasion! The actors, and the spectators, of the melancholy scene seem distinguishable; for it appears, according to St. Luke, that ‘all the people that came together to that sight’⁸, amongst whom were ‘his acquaintance, who stood beholding these things afar off’, with ‘the women that followed him from Galilee’, and ‘ministered unto him’; these all ‘beholding the things that were done, smote their breasts, and returned’, ashamed, no doubt, and confounded, at ‘the things which were come to pass’: when he, whom they ‘trusted should have redeemed Israel’, had been ‘condemned to death, and crucified’ by ‘the chief priests and rulers’⁹.

That our Lord had considerable influence with the people at this time seems clear, from, amongst other proofs, the language he did not scruple to use publicly to the Pharisees, the Scribes, and lawyers: calling them a ‘generation of vipers’, ‘blind leaders of the blind’. He denounced ‘woe against them’, as ‘hypocrites’; making ‘clean the outside of the cup’, but being inwardly ‘full of ravening and wickedness’! being like deceitful graves, of which men ‘are not aware’; loading others ‘with burdens grievous to be borne’, which they themselves would ‘not touch with one of their fingers’: killing the prophets, and ‘taking away the key of knowledge’. He severely inveighed, also, against their ‘traditions’; and, without scruple, termed

⁸ Lu. xxiii. 48, 49. Mar. xv. 40, 41.

⁹ Lu. xxiv. 18—21

them 'liars', and murderers, as their 'father the devil'! declaring that for their hypocrisy they should 'receive a greater damnation'⁰! With like severity did he speak of Herod, as 'that fox'¹!

It was apparently on account of this influence, which our Lord was now well known to have with the people, that Judas, when he had undertaken to betray him, 'sought opportunity' to do this 'in the absence of the multitude'; and accordingly accomplished his purpose by night². This circumstance tends very strongly to confirm the idea before intimated, that the greater part of the population of Jerusalem were actually, at this period, either openly, or secretly, his disciples.

The testimony of Enemies.

The last kind of proof that remains is the testimony of enemies, of the professed enemies to the Gospel of Christ; and this is unequivocal, although the instances recorded are not numerous.

Under this head may be first noticed the insidious attempts of our Lord's enemies to 'entangle him in his talk'. They 'urged him vehemently, to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him'³. The chief priests, the scribes, and the elders, after de-

⁰ Matt. xii. 34. xv. 14. xvi. 3-4. Lu. xi. 39-52. xx. 47. Mar. vii. 1-16. Jo. viii. 41-44. ix. 40-41.

¹ Lu. xiii. 32.

² Matt. xxii. 15. Lu. xi. 53, 54. Jo. viii. 6.

³ Lu. xxii. 6. Jo. xviii. 3.

manding his authority for teaching in the Temple³, 'sought to lay hands on him', that they might 'kill him', but they 'feared the people'⁴. 'They held counsels against him, how they might destroy him'⁵, and they 'sent unto him certain of the Pharisees, and of the Herodians, to catch him in his words'⁶. According to St. Luke, 'they sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power, and authority of the governor'; but these 'could not take hold of his words before the people, and they marvelled at his answers, and held their peace'⁷. With divine wisdom he met, and confounded all their attempts, so that 'no man was able to answer him a word, neither durst they ask him any more questions'⁸.

It has been noticed that 'many of the Jews', on their seeing the miracle performed by him in raising Lazarus to life, 'believed on him'. This caused the chief priests and Pharisees, to exclaim, 'What do we! 'if we let him thus alone all men will believe on him'⁹!

On the last, and triumphant entry of Christ into Jerusalem, immediately afterwards, the Pharisees, seeing the inutility of their efforts, again exclaimed,—'Perceive ye how ye prevail nothing! behold 'the world is gone after him'¹! His preaching

³ Matt. xxi. 23. ⁴ Mar. xi. 18. xii. 12. Lu. xix. 47-48. xx. 19. xxii. 2.

⁵ Matt. xii. 14.

⁶ Mar. xii. 13.

⁷ Lu. xx. 19—26.

⁸ Matt. xxii. 46.

⁹ Jo. xi. 45, 48.

¹ Jo. xii. 19.

was, at length, felt to be of such power, and efficacy, that a schism began amongst themselves; so that 'the Jews agreed that if any man did confess that he was Christ, he should be put out of the synagogue'². Yet even this was now unavailing; for 'among the chief rulers, also, many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue'³.

Conclusion from the whole.

From the whole of this testimony it can hardly be doubted that on the termination of our Lord's own personal ministry on earth, he had not only established a Church, but that this consisted of vast multitudes of believers, throughout the whole land: and that in Jerusalem, in particular, the majority of the inhabitants, even, were of the number. It seems not improbable that a general conversion of the Jews to the Christian faith, properly so called, would have taken place at this time, but that the divine wisdom might have seen that such partial consummation would stand in the way of the fulfilment of prophecy;—that Christ must suffer the things 'before-hand testified of him', and then rise from the dead, in order 'to enter into his glory'⁴.

² Jo. ix. 22.

³ Jo. xii. 42. with vii. 13. ix. 34. and xvi. 2.

⁴ Lu. xxiv. 26. 1 Pet. i. 11.

*The Clerical members of the Church at the time of
Christ's death.*

As it thus fully appears, notwithstanding the want of direct and positive evidence in the histories of the several Evangelists as to this point, that the Church of Christ, in its incipient state, or during the Saviour's own Ministry, was of an extent and magnitude, little understood, or calculated upon; so may it be shewn that the Clerical Members of the Church, were also more numerous than has been generally imagined, notwithstanding a like silence with respect to a formal annunciation of the complete threefold Ministry.

Enough has been adduced to convince the unprejudiced, that not only was there, during our Lord's administration, an efficient Hierarchy in the Church, but that this Hierarchy did consist of neither more nor less, than *three Orders*: the two inferior ones being, according to ancient precedent, under the Episcopal superintendency of the highest. From the silence of the sacred writers on so many points as might be enumerated, the supposition is warranted that many more Ministers of the word were ordained by our Lord than are specifically mentioned. After what has been shewn of the probable extent of the Church, it seems impossible to consider the hundred and twenty disciples, collected together after the ascension, as otherwise than of this description. Indeed there is every reason for supposing that this body was

a part, if not the whole of the inferior, or *third Order*, increased by the exigency of the circumstances from the Seventy, as at first, to this number. And in this point of view, the number may be supposed with reason not to include the Apostles.

It must be considered as perfectly clear that those who met on that occasion, and were assembled in the ‘one place’⁵, (if such be the sense of the passage,) could not be all that had been at that time baptized into the Church. For Christ had been himself ‘seen by above five hundred brethren at once’⁶, in Galilee; and the numbers in Judea must have been much more considerable. It is far from improbable, also, that those to whom Peter addressed himself—‘Men, brethren’⁷: on the defection of Judas, and the filling up the number of the Apostolate, were the *Clerical Members* then assembled, and who were more immediately interested in the affair.

Such, then, seems to have been the state of the incipient Christian Church,—the true ‘CHURCH OF THE LIVING GOD’, at the important era of the Lord’s resurrection from the dead, and his ascension into heaven; and of the Ministry attached to it: a Ministry partaking of the original *threefold* characteristic, and thenceforward to govern the Church under Him who is still its mystical ‘Head’ in heaven, and who is not ‘ashamed’ to call the members his ‘brethren’⁸.

⁵ Ac. ii. 1.

⁶ 1 Cor. xv. 16.

⁷ Ac. i. 16.

⁸ Heb. ii. 11.

It has been seen that as the fulness of time approached for the introduction of this hierarchy, the Jewish, or temporary dispensation touched on its dissolution.—That Jesus Christ, ‘a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers; and that the Gentiles (also) might glorify God for his mercy’⁹, a ‘High-Priest over the House of God’⁰, and ‘the Shepherd, and Bishop of Souls’¹, did evidently prepare to establish a more spiritual priesthood, in pursuance of the promise announced by the last of the prophets, that when the Lord should ‘come to his Temple’, he would ‘purify the sons of Levi, and purge them as gold and silver’: so that they should ‘offer unto the Lord an offering in righteousness’: and that, in consequence, ‘the offerings of Judah and Jerusalem’ should be again ‘pleasant unto the Lord, as in the days of old’².

This was in fulfilment of what had been proclaimed, through the mouth of Jeremiah, that ‘the Priests, and the Levites’, should not ‘want a man before the Lord, to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually’: for which purpose the Lord declared that he would ‘multiply the seed of David, and the Levites that ministered unto him’³. So that, as the Evangelical prophet announced, ‘from one new moon to another, and from one sabbath to an-

⁹ Rom. xv. 8.

⁰ Heb. x. 21.

¹ 1 Pet. ii. 25.

² Mal. iii. 1–4.

³ Jer. xxiii. 18–22.

‘other, shall all flesh come to worship before me, ‘saith the Lord’!⁴

The economy of the Christian Ministry was still, therefore, to correspond with ‘the pattern’ originally given, when first a ‘Sanctuary’, or dwelling place for the Most High, was made on earth, according to his express appointment; for which purpose, and for the maintenance of the service of the sanctuary—the ‘house of prayer for all people’⁵, the Lord also declared that he would take of the Gentiles ‘for Priests, and for Levites’⁶; that they should ‘be named the Priests of the ‘Lord’; and that men should call them—‘the ministers of our God’⁷!

It has been seen, that in this renovated economy, the Lord Christ, after a solemn preparation, and a calling and unction from above, (he being ‘called of God, as was Aaron’, ‘glorified’ to be ‘made an High Priest’⁸,) took upon himself the office, and exercised the duties of the *first Order*—*ordination* to the Ministry, and the *government* of the Church, the power ever after this attached to the *Christian Episcopacy*. That he laid the foundation of his Church, peculiarly so called, and ordained members to the ministry thereof, gradually, and without offence to the yet existing, and legitimate establishment; and in like manner instituted his peculiar Sacraments: so that the whole might, at the appointed time, without vio-

⁴ Is. lxvi. 23.

⁶ Is. lxvi. 21.

⁷ Heb. v. 5.

⁵ Is. lvi. 7. Mar. vi. 17.

⁸ Is. lxi. 6.

lence, or opposition, fully take the place of that which, figurative and temporary only, was now to vanish away.

The Episcopacy, thus exercised by Christ, was delegated by him to the Apostles; and by them transmitted, through their successors, immediate and remote, down to the present era of the Church; the divine Head of it having declared, that 'the gates of Hell should not prevail against it'; and that he would be with the Ministry thereof⁹, always 'even unto the end of the world'¹⁰!

⁹ Matt. xvi. 18.

¹⁰ Matt. xxviii. 20.

CHAPTER XIX.

THE APOSTOLIC EPISCOPACY.

DELEGATION OF THE EPISCOPACY TO THE APOSTLES.—THE CHOICE OF MATTHIAS TO THE VACANT BISHOPRICK.—THE CONFIRMATION OF THE EPISCOPAL COMMISSION BY THE DESCENT OF THE HOLY GHOST.—THE PROCEEDINGS OF THE APOSTLES IN ESTABLISHING THE CHURCH—THE APPOINTMENT OF THE SEVEN DEACONS—PERSECUTION OF THE CHURCH—AND CONVERSION OF SAUL.—HIS ORDINATION, CHARACTER, AND FITNESS.

Delegation of the Episcopacy to the Apostles.

THE 'Twelve' had been instructed, and prepared during our Lord's general administration, and particularly towards the close of it, for succeeding him in the Episcopal office. When he himself had 'ascended up on high', 'he gave gifts to men': appointing every one to his respective vocation, and ministry. He, the same Lord from the beginning, the 'God overall, blessed for ever', having, in the exercise of a sovereign authority, shewn his adherence to 'the pattern' established in the Church, and, as 'a Minister of the Circumcision', having acted as of the highest Order in that Ministry—'a threefold cord' not 'quickly to be broken'¹,

¹ Eccl. iv. 12.

now 'set in the Church, first Apostles, secondarily Prophets, thirdly Teachers'; with the necessary powers,—'Miracles, gifts of healing, helps, governments, diversities of tongues'²;—'gifts' necessary 'for the perfecting of the Saints, for the work of the Ministry, for the edifying,' or building up the Holy Temple—'the body', or Church, 'of Christ'³.

Although all temporal authority was disclaimed by our Lord, and every disposition for it checked in his followers, as is particularly instanced in the case of the Twelve⁴, yet he likens the power he was about to delegate to them to a 'kingdom'⁵, to 'thrones' of judgment,⁶ a spiritual kingdom, of the highest dignity, the government of that holy family, or body, of which he had declared himself 'the Head'. Such a government it was fully consistent with his mission to exercise, and to transfer; and for the Apostles, his successors, also to do so after him. This spiritual society equally required a succession of proper officers, as any other society, formed on earth; nor were such at all hindered in the exercise of this government by any of those Christian virtues which were essential to them, individually, as followers of the holy Jesus.

These things were not however well understood, even by the Twelve themselves. The two disciples who met their Lord at Emmaus, immediately after his resurrection, spake the general sentiment when

² 1 Cor. xii. 28.

³ Eph. iv. 12.

⁵ Lu. xii. 32.

⁴ Matt. xx. 25-28, and parallel passages.

⁶ Matt. xi. 28

they expressed their disappointment, — ‘we trusted
 ‘that it had been he which should have redeemed
 ‘Israel’⁷! and when he afterwards appeared to the
 Apostles, they put the question to him, directly, —
 ‘Lord, wilt thou at this time restore again the king-
 ‘dom to Israel’⁸.

If the passages that have been sometimes ad-
 duced as proving a renunciation of all power be
 well considered, it will be found that they are not
 at all inconsistent with the investment, and trans-
 mission of an authority for the government of this
 spiritual society. Such authority was certainly
 delegated by Christ to the Twelve: and it was on
 the faith of this delegation that the Apostles de-
 clared themselves to be ‘Ambassadors for Christ’;
 ‘able Ministers’; ‘Angels of God’; ‘Apostles of the
 Lord’ and Saviour⁹.

That our Lord had himself exercised a proper
 Episcopal power in the two characteristic features
 — *Ordination*, and the *government of the Church*,
 has been fully shewn⁰; nor does it seem possible to
 doubt that this same power he delegated to the
 Twelve, when he contemplated the termination of
 his own mission. Having ‘finished the work’,
 which was ‘given him to do’, he ‘sent them into
 the world’, as he himself had been ‘sent of the
 Father’¹. He had before declared that those that
 ‘received’, and ‘heard’ them, received and heard
 Him and his Father, and that those who ‘de-

⁷ Lu. xxiv. 21. ⁸ Ac. i. 6. ⁹ *Ante* p. 575 – 588 ¹ Jo. xvii. 4, 18.

⁰ 2 Cor. v. 20. iii. 6. Eph. vi. 20. Gal. iv. 14. 2 Pet. iii. 2. Jude 17.

spised' them, not only despised him, but also him by whom he was sent².

When, therefore, he was about to depart, he, with appropriate solemnity, invested the Apostles with the powers of the highest, or *first Order*; amongst which powers, as they were afterwards exercised by them, scarcely any can be considered as omitted, which our Lord himself had exercised. Even the forgiveness of sins is, in some mode, committed to them:—'Whose soever sins (said he) 'ye remit, they are remitted unto them; and 'whose soever sins ye retain, they are retained'³. This was apparently but in pursuance of the promise before made to them, in the person of St. Peter, that to them should be given 'the keys of the kingdom of heaven', so that whatsoever they should 'bind', or 'loose on earth', should be 'bound and loosed in heaven'⁴.

As the garments of Aaron, the high-priest, when he was about to be 'gathered to his people', were 'put upon Eleazar, his son'⁵, so when the time of his departure approached, our Lord, the Christian High-Priest, prepared to invest the Twelve, to be regarded now, as his children, 'the Priests of the second order', as this has been before shewn⁶, with the powers thus symbolically represented, and to be transmitted, through their adopted sons, in continual progression.

The Apostles may be considered as having

² Matt. x. 40. Lu x. 16. Jo. xiii. 20.

³ Jo. xx. 23.

⁴ Matt. xvi. 19.

⁵ Num. xx. 23—28.

⁶ See *Ante* p. 575.

already gone through two Ordinations ; one when they were severally called to the Ministry ; the other when they were separated from the body of the disciples, and had higher powers, and privileges conferred on them, as ‘the Twelve’. They were now to be raised to the highest *Order*, and to succeed the great High-Priest, ‘the Shepherd, and Bishop of Souls’⁶, as the Bishops, or Superintendents, and chief pastors, of the universal Church. After his sacrifice, and his resurrection from the dead it was, that he gave them their commission as his Successors : more solemnly ordaining them, and conferring on them the powers he himself had exercised : consecrating them with the unction of the Holy Ghost in lieu of the ancient anointing oil—the type of this most sacred ceremony.

It was on the evening of the resurrection—‘the first day of the week’, that Jesus appeared to them, ‘where they were assembled’, and thus he opened their commission. ‘Peace be unto you ! as my father hath sent me, even so send I you’ ! Then he ‘breathed on them, and saith unto them ‘Receive ‘ye the Holy Ghost’ ! bestowing on them the powers before promised, in these particular terms ; ‘Whose soever sins ye remit, they are remitted ‘unto them ; and whose soever sins ye retain, they ‘are retained’⁷. To this he added the command, —‘Go ye into all the world, and preach the gospel to every creature. He that believeth, and is

⁶ 1 Pet. ii. 25.

⁷ Jo. xx. 21 – 23.

‘baptized, shall be saved; but he that believeth not shall be damned’⁸. After this he shewed himself to them for a continuance of ‘forty days’, instructing them in ‘the things pertaining to the kingdom of God’⁹, declaring that ‘thus it was written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem’. Of all which things he declared they should be ‘witnesses’¹⁰, particularly of his resurrection from the dead, which seems to have been an essential qualification for the character of an Apostle¹.

A solemn confirmation of their commission was, however, promised. ‘Behold (says he) I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until you be endowed with power from on high’².

Our Lord had declared to the twelve, at the time of the paschal supper, that, ‘after he was risen again’, he would ‘go before them into Galilee’³. Of this, the women who went to see the body at the sepulchre, were desired by the angels, who appeared to them there, to remind his disciples, and particularly Peter⁴: and when Jesus himself, soon afterwards, met with the women, he sent by them the same message⁵. Thither, therefore, the Apostles repaired, some time between the

⁸ Mar. xvi. 15, 16.⁹ Ac. i. 3.¹⁰ Lu. xxiv. 45—48.¹ Ac. i. 22. ii. 32. iii. 15. iv. 33. v. 32. x. 39. xiii. 31. 1 Pet. v. 1.² Lu. xxiv. 19.³ Matt. xxvi. 32.⁴ Matt. xxviii. 10.⁵ Mar. xvi. 7. Matt. xxviii. 7.

ninth and fortieth day after the resurrection—
‘The eleven disciples went away into Galilee into a mountain, where Jesus had appointed them’.

Here Jesus accordingly appeared to them ; and as ‘they worshipped him, when they saw him’, he declared, as if in condescending acceptance of this homage, ‘All power is given unto me in heaven and in earth’! adding, in a somewhat diversified form to what he had before commanded them—
‘Go ye therefore, and teach (or make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you’. And he concluded, as if giving perpetuity to the commission, and extending it to all their lawful Successors.—‘And lo, I am with you alway, even to the end of the world, Amen’!

At the last time of his appearance unto them on earth, ‘he led them out’ from Jerusalem, ‘as far as to Bethany’,—‘a sabbath-day’s journey’, and there ‘he lifted up his hands, and blessed them’! Then ‘after the Lord had spoken unto them’, ‘while he blessed them, he was parted from them’, ‘and taken up’, and ‘received into heaven, and sat on the right hand of God’. On this they again ‘worshipped him, and returned to Jerusalem’! And after due time, ‘they went forth, and preached every where; the Lord working with them, and confirming the word with signs following’⁶.

* Matt. xxviii. 16–20. Lu. xxiv. 50–52. Mar. xvi. 19, 20.

Ac. i. 9 – 12.

A collation of the narratives of the several Evangelists will fully shew that this transaction was confined to the Apostles. It was 'with the Twelve' Christ 'sat down' to the Paschal Supper⁷; after which, they went 'to the Mount of Olives', and there Jesus predicted to them their pusillanimity, and disaffection. But to convince them of the truth of what he had said, he added, 'after that I am risen I will go before you into Galilee'⁸. St. Matthew expressly notices the departure of 'the eleven disciples' 'into Galilee—into a mountain where Jesus had appointed them', and there it was that he invested them with their commission⁹. The promise of the Holy Ghost was made to the Apostles by our Lord, when during the forty days after his resurrection, he was 'speaking (to them) of the things pertaining to the kingdom of God'; when he commanded them to 'wait for the promise of the Father'¹⁰, and instead of the baptism of John by water; 'ye shall be baptized (says he) 'with the Holy Ghost'¹¹.

The Episcopal powers, those belonging necessarily to the *first Order* in the Church, were thus clearly delegated to 'the Twelve',—the Apostles, now raised to the highest rank in the Christian Hierarchy: not to the Seventy conjointly with them, nor to any others, but to the Apostles, solely and exclusively, as the proper successors of the great Christian High-Priest and Bishop. But until the

⁷ Matt. xxvi. 20.

⁸ Matt. xxvi. 30—32. Mar. xiv. 26—28.

⁹ Matt. xxviii. 15—20.

¹⁰ Jo. xiv. 16, 17, 26.

¹¹ Ac. i. 3—5.

promised ratification of their commission by the visible descent of the Holy Ghost, our Lord continued to exercise these powers, even in heaven, as is to be seen in the case of the ordination, and choice of Matthias to fill up the vacancy in the Apostolate.

The choice of Matthias to the vacant Bishoprick.

Until their plenary powers were confirmed, the Apostles presumed not to act as the Bishops, or rulers of the Church. This is remarkably seen in the manner of their chusing of one to fill up the situation made void by the treason, and death of Judas. Although this was to be effected through their instrumentality, yet to make an Apostle was not to be the act of any son of Adam; for even St. Paul, in some senses an inferior Apostle, and 'one born out of due time', though in others 'not a whit behind the chiefest'², was not so constituted 'of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead'³.

In this proceeding two things are observable;—the filling up of the original number of the Apostolate—'the Twelve': and the nature of the situations to be filled by the Apostles, each going to 'his own place'⁴; their being, therefore, about to perform the duties of a diocesan, or local Bishop; and acting in such, their respective stations, solely and independently, though as Bishops generally of

² 1 Cor. xv. 8. 2 Cor. xi. 5.

³ Gal. i. 1.

⁴ Ac. i. 25.

the undivided holy catholic Church. When of an inferior order they had been sent like those of another order still lower, 'by two and two'⁵: henceforth they were to act alone, each on his own independent authority, as the extended field of their exertions demanded.

The choice of a fit person to fill the vacancy thus made, was left to, and determined by the Lord himself, once more acting visibly in an ordination of a member of the highest Order in the Church, and then about to delegate the power to his successors. In order to this, two persons were first to be appointed, of whom the Lord might shew 'whether of the two should be chosen'.

This nomination of the two appears to have been made, contrary to what is sometimes imagined, by the remaining members of the Apostolate, as the phraseology of the whole narrative, and the context seem to require. Peter, their leader, addresses himself to his fellow Apostles. 'Men—brethren!' 'the scripture must be fulfilled'. Judas 'was numbered with us, and had obtained 'part of this (the Apostolic) ministry'. Now 'it 'is written in the book of Psalms', 'his Bishoprick 'let another take'; 'wherefore of these men which 'have companied with us, must one be ordained 'to be a witness with us of the resurrection'. He does not say to all present, or to the hundred and twenty—'who have companied with *you*', which, considering them as of the lower Order—the order

⁵ Mar. vi. 7. Lu. x. 1.

of the inferior brethren, from whom these were to be selected, would have been most natural; but 'with *us*', as he could alone say, when addressing himself to the members of his own Order.

The narrative immediately proceeds, in perfect accordance with this. 'And they (the same persons) appointed two, Joseph, and Matthias; and they (still the same persons) prayed, and said, 'Thou Lord which knowest the hearts of all men, 'shew whether of these two thou hast chosen, to 'take part of this Ministry, and Apostleship, (from 'which Judas by transgression fell) to go to his own 'proper place'⁶. Here let it be remarked, the address to Christ is compiled in the very same terms as used on another, and subsequent occasion—the Council of Jerusalem, by St. Peter⁷, 'God, which knoweth the hearts', and this is a corroboration, Peter being still the speaker, that the whole was done by the Apostles.

Many authors of most respectable authority explain the last words of the prayer (in our translation, 'that he might go to his own place') as referring to the future place of punishment of Judas for his desperate sin. One, in particular⁸, endeavours to support this construction, which according to many others, is forced, and violent, by asserting that it was a phrase common in the Apostolic age; and that Clement, Bishop of Rome, speaking of St. Peter, says, 'that having suffered martyrdom, he went to his one place of glory';

⁶ Ac. i. 16—25. Gr. ⁷ Ac. xv. 7, 8. ⁸ Bp. Bull, 1 vol. serm. ii.

and of St. Paul, 'that he departed out of the world, and went to the holy place': that Ignatius, also, says⁹, 'there are two things, life and death, and every one shall go to his own place'¹⁰.

But independent of the great objection there is to this uncharitable construction of St. Peter's words, or of St. Luke's record of them, on an occasion where an anathema does not seem immediately called for, and to this appropriation of the term 'his own place', or 'his own proper place' (as in the original), making this more exclusively the place to which the false Apostle is doomed, the application of the words to Matthias, and his filling the place, or situation, which Judas, his predecessor, had before occupied, makes the whole natural, and consistent, and relieves it from every objection.

The Apostles must have contemplated their dispersion, and each taking a separate 'part of the Ministry, and Apostleship', from the assertion of the Lord, that 'the gospel should be preached in all the world'¹, and from the terms of their commission to this effect²; an event which St. Paul subsequently recognises, as in great part having been done—the gospel having been 'preached to every creature which is under heaven'³. And that they did at length separate from each other, and depart from Jerusalem for this purpose, the scripture history itself implies, and tradition asserts. St. Peter's prayers, then, may be regarded as desiring

⁹ Ep. to the Magnesians.

¹ Matt. xxiv. 14.

² Mar. xvi. 15.

¹⁰ But see the next note.

³ Col. i. 23.

the Lord to shew which of the two it was that he had chosen 'to take' the vacant station, and 'to go' to 'the place' destined for him, as an Apostle, — 'his own proper place'⁴.

The promised confirmation of the Episcopal Commission.

On the subsequent 'day of Pentecost', the promised gift was communicated to the Apostles. An appearance of fiery tongues, 'cloven', as if to indicate the multiplicity, and variety of languages they were now enabled to speak, in order to the complete fulfilment of their mission in 'all the world', to 'every creature'⁵, rested, or 'sat upon each of them', and immediately they 'were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance'⁶. It is not improbable that each spoke a different, and distinct language, as each was destined to visit a different region of the world.

Whether the Holy Ghost fell upon the whole number assembled at the day of Pentecost, and thus on a greater number than the hundred and twenty, or whether upon this hundred and twenty only, or upon the Apostles alone, has indeed been a subject of dispute.

⁴ Dr. Hammond, in his Annotations on the passage, and in support of this construction, cites St. Chrysostom, Theophylact Œcumenius, Didymus, and the Ordinary Gloss; and it may be remarked, that even Clement himself, whose authority against it has been adduced, uses the word in question (*topos*) to signify the office, or province of a priest.

⁵ Mar. xvi. 15.

⁶ Ac. ii. 2—4.

It may be noticed that the pouring out of the spirit—the gift of the Holy Ghost, was of two kinds, general, and special; general, as the ‘promise of the spirit through faith’ to the ‘Gentiles’⁶, and special, on the Apostles, and others ordained to the Ministry; and this visibly, as it had before happened in the case of our Lord⁷.

That the visible sign was at this time conferred on the Apostles exclusively, may be argued from the following considerations.

First. The promise was made expressly to ‘the Apostles, whom he had chosen’. ‘Wait (said our Lord) for the promise of the Father’; for ‘John truly baptized with water, but ye shall be baptized with the Holy Ghost, *not many days hence*’: ‘ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth’⁸.

Secondly. The multitude referring to them,—‘all these which speak’, call them ‘Galileans’. This was a title given by the angels to the Apostles exclusively—‘Ye men of Galilee’⁹. And this title was peculiarly applicable to them as the appointed witnesses of the Resurrection. ‘He was seen many days (says St. Paul) of them which came up with him from Galilee, to Jerusalem, who are his witnesses unto the people’¹⁰.—*Thirdly.* When the multitude mocked at them, saying, ‘These men

⁶ Gal. iii. 14. ⁷ Ac. i. 4, 5. ii. 4. ⁹ Compare Ac. i. 11. with 2—4.

⁸ Ac. i. 2—8.

¹⁰ Ac. xiii. 31.

are full of new wine', Peter, before he speaks, stands up, simultaneously, 'with the eleven'⁹, who being traduced, feel the necessity of thus appearing to acquit themselves, and therefore they were doubtless those who had been speaking, and upon whom the appearance rested.—*Fourthly*. The multitude, 'pricked in their heart', at the harangue of Peter, addressed themselves, in perfect consistency with this, particularly, and exclusively, unto 'Peter, and to the rest of the Apostles, saying, 'Men, and 'brethren, what shall we do'¹⁰?—*Fifthly*. If it fell upon the hundred and twenty, or the whole of the believers present, the cloven tongues must have appeared sitting upon 'each of them', which from the whole context of the subject, does not seem so probable as its being confined to the Twelve, to whom the promise had been made.—And *lastly*. It is rendered more highly probable that the gift of the Holy Ghost was in this case confined to the Apostles, because from them only does it appear to have been imparted to those subsequently ordained to the Ministry. And even, if it extended to the hundred and twenty, it may still be considered as confined to the confirmation of the clerical character, for the reasons before given¹.

It is true that a general pouring out of the

⁹ Ac. ii. 14.

¹⁰ Ac. ii. 37.

¹ Dr. Hammond thinks that the 'all' who were collected, were the Apostles only. Grotius, and Lightfoot, that they were the hundred and twenty, according to the opinion of Chrysostom, and Œcumenius, and the common tradition of the Church, as mentioned by Jerome. And to this opinion Whitby seems to agree—(See his *Paraphrase in loc.*)

spirit had been promised by the prophet Joel, and it is also clear that very soon after the present period, many of the disciples, as well as the Apostles, were filled with the Holy Ghost; as the seven who were appointed Deacons². But this, it is probable, was imparted by the hands of the Apostles, as in the case of Cornelius and his company, when it preceded baptism; or by those from whom they had received it³, as in the case of Ananias, and of Barnabas, and also Agabus⁴. On many also had it been bestowed before this period; as on John the Baptist from the womb⁵, on Elizabeth, his mother, and Zacharias, his father⁶, and more eminently, and visibly on our blessed Lord⁷, and by him, in some manner, on the Apostles⁸. The gift to believers in general is also referred to by St. Paul in his epistles⁹.

The considerable outpouring that is noticed⁰ in another passage does not seem of necessity to have been an immediate communication of the Holy Ghost to new converts, but may have been a repetition of the power on the Apostles. It was Peter and John, two of their number, who had been imprisoned for preaching in the Temple, and who, when liberated, 'went, (as it is said) to 'their own company'¹, which, not improbably, was the body of the Apostolate, as mentioned in the beginning of the history². It was these that

² Ac. vi. 3, 5. and vii. 55. and generally xiii. 52. ³ Ac. x. 44.

⁴ Ac. ix. 17. xi. 24, 28.

⁵ Lu. i. 15.

⁶ Lu. i. 41, 67.

⁷ Lu. iii. 22. iv. 1.

⁸ Jo. xx. 22.

⁹ Ac. iv. 31.

⁰ Rom. xv. 13. Eph. v. 18, &c. ¹ Ac. iii. 1. and 23. ² Ac. i. 13.

‘lifted up their voices to God with one accord’, and that ‘were all filled with the Holy Ghost, and spake the word of God with boldness’, as their two brethren had before done³.

Christ had been called, and appointed to his office, from the womb⁴, as the most eminent prophets before had been, and as was John the Baptist, his forerunner⁵. This, perhaps, was not less the case with the Apostles, since St. Paul declares it, expressly, to have been his own case⁶. But the commission is not to be regarded as complete in any of these instances, without the unction, or baptism of the Holy Ghost. Jeremiah was ‘sanctified’, as well as ‘ordained a prophet’⁷: Isaiah’s lips were purified by a ‘live coal’ from off the altar⁸. ‘The spirit entered into’ Ezekiel, before he was sent to prophecy⁹. And thus was our Lord himself, the last and greatest of the prophets, anointed, and ordained¹⁰. The ‘Spirit of God’ descended on Jesus ‘like a dove’ lighting upon him’, when the ‘voice from heaven’ announced his appointment; and ‘it abode upon him’¹¹.

The Apostles were also ‘filled with the Holy Ghost’, when the fiery ‘cloven tongues’ sat upon each of them¹². The former emblem seems to have indicated that ‘peace’ which Christ gave, ‘not as the world giveth’, and which he bequeathed, especially,

³ Ac. iv. 23—31.

⁶ Jer. i. 5. Lu. i. 15.

⁷ Jer. i. 5.

⁸ Is. vi. 6.

⁹ Deut. xviii. 15. Jo. vi. 14. Ac. iii. 22—24. Ps. xlv. 7.

¹¹ Matt. iii. 16. Jo. i. 32.

⁴ Is. xlix. 1.

⁵ Gal. i. 15.

¹⁰ Ezek. ii. 2.

¹² Ac. ii. 3, 4.

to his successors³. While the latter emblem evidently typified those miraculous powers of speech, that intuitive knowledge of all languages, which the Apostles began immediately to speak ‘as the spirit gave them utterance’, and by which these, the first human Bishops of the Church, were enabled more speedily, and more effectually, to perform their commission.

John, the forerunner of our Lord, had been directed to baptize him, according to his baptism—‘with water’⁴, to which the unction of the Holy Ghost was added. And of the Apostles, their predecessor had declared to them, ‘Ye shall be baptized with the ‘Holy Ghost not many days hence’⁵;—the ‘spirit of truth’, that should ‘guide them into all truth’⁶, and which was the gift of the Son, as well as of the Father⁷—‘the Spirit of God’, and ‘of Christ’⁸.

The ‘key of the house of David’, which was laid ‘upon his shoulder’, that he should ‘open’ and none should ‘shut’, and that he should ‘shut’, and none should ‘open’⁹,—the power which he thus himself exercised, Christ delegated to the Apostles: saying on another occasion, I ‘appoint unto you a kingdom, as my Father hath appointed unto me’¹⁰. And in that judgment ‘committed to the Son’, which he is to execute in the last day¹, the Apostles were, in some measure, to join. When he

³ Jo. xiv. 27. xv. 21.

⁴ Jo. i. 33.

⁵ Ac. i. 5.

⁶ Jo. xv. 26. xvi. 13.

⁷ Jo. xvi. 14. 15.

⁸ Rom. viii. 9. Gal. iv. 6. Phil. i. 19. 1 Pet. i. 11.

⁹ Is. xxii. 22. Rev. iii. 7.

¹⁰ Lu. xxii. 29.

¹ Jo. v. 22. 27.

shall 'sit in his throne of his glory' they also who 'followed' him in his ministry, and humiliation, should, in the regeneration, when the Son of Man should sit in the throne of his glory',—in the new state of things which should take place after his ascension, they also should 'sit upon twelve thrones, judging the twelve tribes of Israel',—should take the lead in the government of the Church, extending throughout the Christian world².

Our Lord himself was the 'great' and 'chief'³, as he was the 'good Shepherd'⁴. He had the care of the Church, and the fold. His power, his interest, and his care, he transfers to the Apostles⁵, and they, like him, become Heads of the Church, though in a subordinate degree, and Pastors of the Flock. His own commission had at first been limited; extending only to the chosen people—the Jews; but at length 'all power' was given him 'in heaven, and in earth'. Their commission had been, also, at first limited, and to the same objects: but it was now indefinitely enlarged. 'Go (said our Lord) 'into all the world, 'and preach the Gospel to every creature'⁶. Again, our Lord was the 'precious corner-stone, a sure foundation'⁷, and the Apostles, and Prophets, are declared also to be the foundation of the building—of the 'holy Temple in the Lord', of which 'Jesus Christ himself' is 'the chief corner stone'⁸.

² Mat. xix. 28. and compare 1 Cor. vi. 2 3.

³ John x, 11.

⁴ Heb. xiii. 20. 1 Pet. v. 4.

⁵ John xxi. 15–17.

⁶ Mark xvi. 15. ⁷ Is xxviii. 16. 1 Pet. ii. 6. 7. ⁸ Eph. ii. 19–21.

Proceedings of the Apostles in establishing the Church.

After the reception of this plenary authority, and its confirmation by the miraculous gift of the Holy Ghost, the Apostles proceeded to act under their enlarged commission, as members of the *first*, or highest *Order*; but with the same deference to the then existing establishment, as our Lord himself had shewn.

Their very first proceeding was probably before they expected, and immediately on experiencing the promised gift. This was an address to the assembly present, by Peter, as the mouthpiece of the Apostolic body, preaching the necessity of repentance, and of baptism ‘in the name of Jesus Christ’, for the remission of sins⁹, that is, ‘in the name of the Father, and of the Son, and of the Holy Ghost’, according to the last particular directions given by our Lord to his Ministers. In this, his very first sermon, Peter addresses himself to the multitude as the ‘men of Israel’⁰, and the language that caused an addition to the Church of ‘three thousand souls’¹, was an assurance to ‘all the house of Israel’², that what had happened at Jerusalem was only in strict fulfilment, and confirmation of what their own prophets had predicted.

This discourse Peter prefaced by a reference to

⁹ Ac. ii. 38.

⁰ Ac. ii. 22.

¹ Ac. ii. 41.

² Ac. ii. 36.

the outpouring of the spirit, promised through the prophet Joel, and the salvation offered to all who should 'call on the name of the Lord'—'Jesus of Nazareth', whom they, or some amongst them, 'by wicked hands', had 'crucified and slain'. Him he declared to be raised from the dead, in pursuance of prophecy, 'whereof they were all witnesses'; and who 'having received of the Father the promise of the Holy Ghost', now did that which they 'saw and heard'². As 'with many other words' he continued 'to testify, and exhort' them, many 'gladly received his word, and were baptized: and the same day there were added unto them about three thousand souls'³.

It is not improbable that the first step taken by the Apostles—by Peter as their spokesman, was under the roof of the Temple itself. It is the opinion of some that the 'upper room'—the 'one place' in which the Apostles were accustomed 'with one accord' to assemble⁴, was a chamber of that edifice, not only used by the priests, but kept constantly open for any religious assemblies: while other traditions say, it was the same room wherein our Lord celebrated the Passover with his disciples, and instituted the Christian Sacrament, the night before his suffering; wherein after his resurrection, he again first appeared to them⁵, and wherein also many other transactions took place recorded in the book of the Acts of the Apostles.

The sacred historian proceeds in the history of

² Ac. ii. 14–39. ³ Ac. ii. 40, 41. ⁴ Ac. i. 13 ii. 1. ⁵ Jo. xx. 19.

the Church, by describing what followed the important events of the day of Pentecost, and the rapid and great accession of new converts to the faith: and the next occurrence, and the language in which it is narrated, indisputably prove the extent to which the Apostles symbolized with the established service, and which prevented even the malice of their enemies from finding occasion against them.

‘Now Peter and John went up together into the Temple at the hour of prayer, being the ninth hour’⁶. Like the psalmist, and like their divine predecessor, they continued at ‘evening, and morning, and at noon, to pray’ in the holy place⁷. And, like Daniel, to ‘kneel upon the knees three times a day, and pray, and give thanks before God’, as they ‘did aforetime’⁸.

When they had exhibited their first miracle on the lame man, he ‘entered with them into the Temple’, ‘praising God’, and this praise no doubt he shewed by joining in the solemnities of the worship. As they were in Solomon’s porch, Peter addressed the wondering multitude; and in this, his second sermon, he refers to the ‘Prophet’ that God should ‘raise up unto them of their brethren’, as Moses had foretold, ‘and all the prophets, from Samuel, and those that followed after, as many as had spoken’:—and he concludes his address in these words, ‘Ye are the children of the prophets, and of the covenant which God made

⁶ Ac. iii. 1.

⁷ Ps. lv. 17:

⁸ Dan. vi. 10

‘with our fathers’. ‘Unto you first, God, having raised up his son, Jesus, sent him to bless you’⁹.

But as they thus ‘spake unto the people’, they were apprehended at the instigation of the ‘priests, and the Captain of the Temple, and the Sadducees’; an illegal act, which subsequent events proved their enemies could not justify, and the cause of which is declared, not that they were teaching ‘against the people, and the law’, nor ‘profaning the Temple’¹; but these, the inveterate gainsayers of the gospel of ‘Christ crucified’, were ‘grieved that they taught the people, and preached through Jesus, the resurrection of the dead’²; an anti-sadducean doctrine particularly offensive, as it is recorded, ‘the High-Priest, and all they that were with him’, were of ‘the sect of the Sadducees’³.

It was evident that the Apostles spake neither ‘against the holy place’, nor ‘the law’⁴; for, with respect to the people, jealous of the sanctuary as they were, and no less ‘zealous of the law’, ‘many of them who heard the word believed’, to ‘the number of about five thousand’⁵. And although the ‘rulers, and elders, and scribes’, and ‘the High-Priest, and as many as were of his kindred’, were ‘gathered together at Jerusalem’ to consult on the subject, they could do nothing farther, after an examination of them, than ‘straitly threaten them’, and command them ‘not to speak at all, nor teach, in the name of Jesus’; so that after having ‘further

⁹ Ac. iii. 12–26.

¹ Ac. xxi. 28. xxiv. 6.

² Ac. iv. 1, 2.

³ Ac. v. 17.

⁴ Ac. vi. 13.

⁵ Ac. iv. 4.

threatened them they let them go, finding nothing how they might punish them, because of the people, for all men glorified God for that which was done⁶. By this it cannot be understood that the council was without sufficient authority, and power, to punish for any manifest breach of the law, but that the general sentiment was too strong in their favour, to allow of punishment, where no legal offence had been committed.

When the Apostles returned 'to their own company', and reported what was done, they 'lifted up their voice to God, with one accord', in a prayer of thanksgiving; beseeching him to grant to them 'that with all boldness they might speak the word', and 'that signs and wonders might be done by the name of Jesus'. 'And when they had prayed the place was shaken, and they were all filled with the Holy Ghost', and they spake the 'word of God with boldness'; the Apostles, 'with great power, giving witness' of the 'resurrection of the Lord Jesus'. While 'the multitude of them that believed were of one heart, and of one soul', selling their possessions, and laying the prices 'down at the Apostles' feet', having 'all things in common'⁷.

The effect of this principle—the symbolizing with the Established Church, and Service, soon conspicuously shewed itself by the accession of some of the two inferior Orders of the Jewish Priesthood. Joses, 'a Levite', surnamed by the

⁶ Ac. iv. 5—21.

⁷ Ac. iv. 23—35.

Apostles, Barnabas, (or, 'the son of consolation',) and who afterwards became so eminent in the establishment of the Church, is the first of this sacred body who is recorded as having joined himself to the Christian community; unless he must be considered, as he is supposed by many to have been, as already one of the Seventy. The surname given him by the Apostles upon this occasion, is probably indicative of the talents he possessed for encouraging believers to accept the proffered mercies of the gospel. He 'having land', a patrimonial, or acquired inheritance, not as a Levite, for their land was a 'perpetual possession' to the body⁸, pursued the same course as the others, and 'sold it, and brought the money' into the common stock.

The judgment on Ananias, and his wife, Sapphira, for sacrilegious deception, in keeping back 'part of the price' of a 'possession' they had voluntarily sold for the same pious purpose, caused 'great fear to come upon all them that heard these things': while 'many signs and wonders', continued to be 'wrought among the people by the hands of the Apostles'. 'And of the rest'—those who felt they could not embrace this cause with sincerity, 'durst no man join himself to them'; but yet, struck with astonishment, and conviction, 'the people magnified them'⁹.

Converts were, however, still made, and it would seem even in proportion to this fear and

⁸ Lev. xxv. 34.

⁹ Ac. v. 1—13.

admiration; for 'believers were the more added to the Lord—multitudes both of men and women'; while the power of the Apostles was considered so great that the people laid the sick in the streets, 'on beds, and couches, that at the least the shadow of Peter, passing by, might overshadow some of them'. 'There came also a multitude out of the cities round about, unto Jerusalem', bringing their sick, and those 'vexed with unclean spirits; and they were healed, every one'⁰.

This again filled 'the High-Priest', and all that were with him', with indignation; so that they 'laid their hands on the Apostles, and put them in the common prison'. A deliverance by miracle testified their innocence, and a particular circumstance attending this, affords another proof of their symbolizing with the Jewish public service. 'The angel of the Lord by night opened the prison doors, and brought them forth'; and then (well worthy this of remark) said—'Go, stand, and 'speak in the Temple, to the people, all the words 'of this life'! The obedience of the Apostles to this command is not less to be attended to. They actually repaired immediately to the holy building—'they entered into the Temple early in the morning', probably at the time of the early morning sacrifice, and service, 'and taught' therein¹.

In the mean time the High-Priest had 'called the council together, and all the senate of the children of Israel'. But when they sent for the

⁰ Ac. v. 15, 16.

¹ Ac. v. 17—21.

prisoners, to their surprise, the officers returned, and told them, saying, 'the prison truly found 'we shut with all safety, and the keepers standing 'without, before the doors; but when we had 'opened, we found no man within'! And when the High-Priest, and the others, 'heard these things', and 'doubted of them whereunto this would grow', came one, and told them, 'Behold 'the men whom ye put in prison are standing in 'the Temple, and teaching the people'²!

Being now brought before the council, and defending themselves as the chosen 'witnesses' of the resurrection, and of 'these things', as they declared 'the Holy Ghost' also was, whom God had 'given to them that obey him', their judges 'were cut to the heart, and took counsel to slay them'. But the learned Gamaliel, a Pharisee, and 'a doctor of the law', advised the letting them alone; since if the work were 'of men', it would 'come to nought', and if 'of God', they could not 'overthrow it'! They, therefore, contented themselves with beating them, but again 'commanded them that they should not speak in the name of Jesus'.

That neither the matter, nor the manner, of the Apostles' preaching, at this time, could be legally punished, is clear by the result. 'Daily, in the Temple', as well as 'in every house'—publicly, as well as privately, 'they ceased not to teach, and preach Jesus Christ'³.

The Apostolic mission was expressly to the

² Ac. v. 22—26.

³ Ac. v. 27—42.

Jews, as that of our Lord, himself, had been. He had declared, 'I am not sent but unto the lost 'sheep of the house of Israel'⁴, and had proclaimed 'that repentance, and remission of sins should be preached in his name among all nations, beginning at Jerusalem'⁵. Therefore 'said he to the Twelve, 'Go not into the way of the Gentiles, and into any 'city of the Samaritans enter ye not; but go rather 'to the lost sheep of the house of Israel'⁶.

That the full revelation of the gospel should be first made to the Jews, appears natural, from the following considerations. To their forefathers had been 'committed the Oracles of God'⁷—'the lively oracles', to be transmitted to their posterity⁸,—all the revelations made to mankind preparatory to the appearance of the Saviour. Their knowledge of this would naturally tend to make them more effectual preachers of the gospel, and lead to the conversion, and belief of the Gentiles. It will be seen, therefore, that the Apostles in reasoning with the Jews, appealed to Moses, and the prophets, in support of the doctrines of the gospel. Indeed, any other method than this used towards Jews, such a nation as they were, puffed up with their peculiar privileges, could not, probably, have been followed by the success that was so quickly experienced.

This success is proved by the case of the learned Gamaliel: whose arguments to the council evi-

⁴ Matt. xv. 24.

⁵ Lu. xxiv. 47.

⁶ Matt. x. 5, 6.

⁷ Rom. iii. 2.

⁸ Ac. vii 38.

dently indicate not only a leaning towards, but a conviction of the truth. 'Refrain from these men, and let them alone, for if this counsel, or if this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God'⁹. The conversion of the Rulers of the Synagogue, of Nicodemus, of Joseph of Arimathea, of Ananias—'a devout man, according to the law', one 'having a good report of all the Jews' at Damascus⁰; and of many others, may be attributed greatly to the same cause. And the argument is supported by the conduct of St. Paul, who, though he at first 'persecuted the Church of God, and wasted it', from his having 'profited in the Jews religion', 'being more exceedingly zealous of the traditions of his fathers'¹, yet afterwards preached 'Christ crucified', on a conviction of the same immutable truths. As the Law, therefore, was to go out of Zion, it was in beautiful consistence, that the preaching of the Gospel should begin at Jerusalem.

Again, the dispersion of the Jews among the Gentiles, through the Assyrian, and Babylonian captivities, their early passion for commerce, and the natural intercourse it occasioned among mankind, seem ordered by God's providence for the more general spreading of the gospel, when they themselves should be once convinced of the truth of it. And at this time, when there were 'Jews' scattered throughout 'every nation under heaven',

⁹ Ac. v. 34—40.

⁰ Ac. xxii. 12.

¹ Gal. i. 13, 14.

a foundation was broadly laid for the reception of the gospel by the proselytes they had already made to their worship.

The appointment of the seven Deacons.

‘When the number of the disciples was multiplied’ from the great, and continued accessions to the Church, the Apostles soon began to feel a burden in the distribution of the alms which were placed at their disposal; a task which, in the infancy of the new establishment, they had cheerfully performed. Therefore of ‘the multitude of the disciples’, who were greatly interested herein, they ordained ‘seven men’, ‘full of the Holy Ghost, and of wisdom’, to superintend ‘this business’. By thus acting, as Moses had before done, when likely to ‘wear away’ by standing to judge the people ‘from morning until even’¹, the Apostles were enabled, as they wished, to give themselves ‘continually to prayer, and to the ministry of the word’, exclusively².

The inconvenience attending the management of this fund by the Apostles, and their consequent transfer of the office to others, led to two important events in the Church; namely—the appointment of certain persons who may be regarded as the first members of the *third Christian Order*; and a great accession of the Jewish Priesthood.

¹ Ex. xviii. 13—26.

² Ac. vi. 1—4.

It is, indeed, made matter of doubt by some, whether the Seven, thus appointed to this service, can be regarded as of the third permanent Order. But although the literal scripture evidence for this may not be considered sufficiently decisive, and satisfactory, it is clear that the denial of it will only transfer, and not destroy, the difficulty: for there is still less evidence of any other origin of such Order, and yet such was indubitably established in the Church when St. Paul addressed his first Epistle to Timothy.

But that the Seven, thus appointed, were actually clerical officers, Ministers of 'the Word', as well as 'tables', is generally allowed by the early fathers of the Church. In fact the office of 'serving tables', though avowedly the particular one to which these persons were now appointed, in order to relieve the Apostles, as well from this burden as from the unpleasantness of having their impartiality called in question by the Grecian widows, who considered themselves 'neglected in the daily ministration'³, may be regarded as an incidental one only, and such as was not inconsistent with the higher occupation even of an Apostle. The transfer of the office, therefore, was apparently only to enable them to 'give themselves continually' (as they declare) and exclusively, to the higher duties of the Ministry.

That in the offices to which the Seven were or-

³ Ac. vi. 1.

dained other duties were contemplated, and were actually exercised by them seems perfectly clear, and may be proved on the following grounds.

First, the *qualifications* required in them. They were not only to be 'of honest report', but 'full of the Holy Ghost, and wisdom'⁴, as in after times, the Deacons were required to be 'grave, not double-tongued', 'being found blameless'⁵. *Secondly*, a visible *ordination*: performed by the proper parties, with all due solemnity. The Apostles 'prayed', and 'laid their hands on them'⁶. Herein may be observed, a striking difference between this, and the conduct of Moses, when he chose the mere rulers, and judges, of the people⁷. *Thirdly*. The important, and truly *clerical duties* they immediately performed. 'Stephen, full of faith and power', not only preached, and disputed, with a 'wisdom and spirit', they 'were not able to resist', but, in some sort, like the Apostles themselves, he 'did great wonders and miracles among the people'⁸. And in like manner, 'Philip went down to the city of Samaria, and preached Christ unto them': and 'they were baptized': apparently, and indeed, from the context, and the analogy of his office, indisputably, by him⁹. He afterwards converted, and baptized the Ethiopian eunuch; and then from Azotus, 'he preached in all the cities till he came to Cesarea'¹⁰. He is termed by St. Luke, in another part of his history, 'Philip, the

⁴ Ac. vi. 3.

⁵ 1 Tim. iii. 8. 10.

⁶ Ac. vi. 6.

⁷ Ex. xviii. 21—26.

⁸ Ac. vi. 8, 10.

⁹ Ac. viii. 5—13.

¹⁰ Ac. viii. 40.

Evangelist', and it is added that he had 'four daughters, virgins, which did prophecy'¹.

Fourthly. The circumstance that their '*serving tables*' is never again noticed. But on the other hand, a more diffuse account is given of two of them by name, and of their preaching, and baptising, and doing great wonders and miracles², than of the greater number of the Apostles themselves. Indeed this lower duty, one of the incidental ones attached to the office of the third Order; was not improbably afterwards performed by a female; as we read of Phebe, 'a servant (a Deacon in the Greek, the word being in the common gender) of the Church at Cenchrea'³, and perhaps the same was done by Priscilla⁴. *Fifthly.* The natural *elevation* from such an office as this, to a still higher Order, 'for (says St. Paul to Timothy, in his Episcopal instructions to him) they that 'have used (or ministered) the office of a Deacon well, purchase to themselves a good degree, (or 'step) and great boldness in the faith'⁵.

Sixthly. A consideration of the *circumstances* which may account for the first 'Deacons' being more seldom mentioned than the 'Elders' in the early Gospel history; namely, that though the ministry of tables was not to be neglected, as is in this part of the sacred history plainly shewn, yet the proper duties, and service of the third Order were hardly required in the yet existing

¹ Ac. xxi. 8, 9.

² Ac. vi. 8, 10. viii. 5, 7, 29, 35, 38, 40.

³ Rom. xvi. 1. and Postscript.

⁴ 1 Tim. iii. 13.

⁵ Ac. xviii. 2. with 26, 28. and 1 Cor. xvi. 19.

state of the Church, the Temple-service, and the onerous duties of the Levites, still continuing.

Lastly. Had the persons now chosen, not been, in however subordinate a sense, 'Ministers of the word', as well as (or indeed, more particularly so than) servers of tables, the *names* of these Seven would probably not have been mentioned, and so particularly, in the account of their appointment.

But it is, indeed, by no means improbable, that there were persons exercising duties peculiar to the lowest Order in the Christian Church, before this ordination of the Seven; and that such, being 'Hebrews,' born in Judea, might, in the performance of this particular service, the distribution of alms, have become the objects of suspicion to the 'Grecians'⁶; from amongst whom six out of the newly ordained Seven, appear, therefore, by their names, to have been taken. The 'young men' who carried out the dead bodies of Ananias and Sapphira were very likely to have been of this description.

If these persons, or any of them, were already of the Seventy, or of the number to which that body had been increased, the present occurrence may be looked upon only as a selection from the clerical body, and a more specific appointment to this particular service. But a regard to the divine analogies, and an examination, and consideration of the whole transaction rather seem to lead to a conclusion that the Seven were now, for the first time, introduced into the Ministry. In such case

⁶ Ac. vi. 1.

the former body may justly be regarded as constituting the *second* of the established *threefold Order*: thus holding, under the Apostles, the rank which they — the Apostles, had held under Christ, during his Episcopacy.

This, then, as has been remarked, was an important event in the progress, and history of the Apostolic Church. Here are now at least two, out of the three Orders of the indestructible *threefold Ministry*, clearly distinguishable from each other—the *first*, and the *third*.

The same circumstances—the ordination of these Deacons, and the consequent increasing energies in the Ministerial functions, led to what has been noticed as a second important event,—a great accession of the Jewish Priesthood to the Christian Ministry. The Apostles were now no longer necessitated to ‘leave the word of God, and serve tables’; and their increased exertions, and the accession of these men, well-known, and of ‘honest report’, who had magnified their office, and approved themselves to the people by doing amongst them ‘great wonders, and miracles’, effected the following happy consequences.—‘The word of God increased’, extended more widely, and prospered’;—‘the number of the disciples multiplied in Jerusalem greatly’; ‘and’—which is the important point in view, ‘a great company of the Priests were obedient to the faith’⁷.

It is not improbable that these Priests became

⁷ Ac. vi. 7.

Elders, or Presbyters, in the Christian Church. Many reasons present themselves for this transfer from the Jewish, to the Christian Priesthood; and if no re-ordination took place, as none is mentioned, it would be supported by an analogy in later times, which may look back to this as its origin, and its precedent.

Till the time when the disciples at Antioch sent their contributions for the 'relief' of the brethren, which dwelt in Judea', to '*the Elders*, by the hands of Barnabas, and Saul⁸', there is no positive mention of such officers in the Apostolic Church. This is the first passage where the word occurs, as applicable to a Christian body. It had commonly occurred, and a little before, for the last time as applied to the Jewish council⁹, but '*the Elders*' are afterwards frequently mentioned, with the Apostles, as forming one of the permanent Orders of the renovated, or Christian Church.

Persecution of the Church, and conversion of Saul.

It was while the Apostles were thus residing at Jerusalem, exercising a general Episcopal jurisdiction over the Church, that a violent persecution took place, from which, however, there accrued to it ultimately, in many ways, the most important benefits.

The 'Lord of the harvest', the 'head of the Church', was now about to shew his power, to make 'the wrath of man praise him': and this he

⁸ Ac. xi. 30.

⁹ Ac. vi. 12.

did by miraculously restraining 'the remainder of wrath'⁰. Through the instrumentality of a furious zealot, 'exceedingly mad', and persecuting the believers 'even unto strange cities'¹, was the gospel of salvation to be disseminated. He who 'in times past', 'beyond measure persecuted the Church of God, and wasted it', was now to 'preach the faith, which once he destroyed'²!

Saul, 'a young man', who, 'when the blood of the martyr, Stephen'—the first martyr for the profession of the Christian faith, 'was shed, stood by, and was consenting unto his death, and kept the raiment of them that slew him'³, was a principal instrument in 'a great persecution' that now took place 'against the Church that was at Jerusalem', and which raged so violently that even the Ministers of the Gospel fled from its fury.—'They were all scattered abroad, throughout the regions of Judea, and Samaria'⁴.

The zeal, and energy with which this future Apostle of the Church, and of the Gentiles particularly, took part in this persecution, were beyond all common bounds. 'He made havoc of the Church: entering into every house, and, haling men and women, committed them so prison'⁵, 'punishing them oft in every synagogue, and compelling them to blaspheme'; having, for this purpose, 'received authority of the chief priests'⁶. 'Yet breathing out threatenings, and slaughter

⁰ Ps. lxxvi. 10.

³ Ac. xxii. 20.

⁴ Ac. viii. 3.

¹ Ac. xxvi. 11.

⁶ Ac. xxvi. 10, 11, ix. 14, 21. xxii. 5.

² Gal. i. 13, 23.

⁵ Ac. viii. 1—4.

against the disciples of the Lord', Saul 'went unto the High-Priest, and desired of him letters to Damascus, to the synagogues', authorising him, 'if he found any of this way, whether they were men, or women', to 'bring them bound unto Jerusalem'⁶.

It was while making this journey, and in such a spirit, that he was mercifully arrested in his course by the visible appearance of the Lord himself—Jesus whom he persecuted: and who, turning him from spiritual darkness to light, after first taking away his bodily sight, directed him in the course which led to his becoming the great ornament to the Apostolate, or Episcopacy; appointed as he was peculiarly, 'the Apostle of the Gentiles'⁷, and having 'received grace and Apostleship'⁸: and being at length 'not a whit behind the very chiefest Apostles'⁹.

Saul, after being thus miraculously brought to a knowledge of the truth, received the visible sign of his having been separated, and called to the Ministry, by the imposition of hands, and baptism, through 'a certain disciple of Damascus, named Ananias'. This holy servant of God, when directed by 'the Lord', 'in a vision', to go to 'Saul of Tarsus', remonstrated on the character of the man, 'how much evil he had done to the saints at Jerusalem', and his coming to Damascus with 'authority from the chief priests to bind all that call on the name of Jesus'. But the Lord was pleased now to declare him to be a 'chosen vessel', ap-

⁶ Ac. ix. 1, 2.⁷ Rom. xi. 13.⁸ Rom. i. 5.⁹ 2 Cor. xi. 5.

pointed by him 'to bear his name before the Gentiles, and kings, and the children of Israel'. Ananias did, therefore, as he was commanded, and 'putting his hands on him' he 'received his sight', and 'was baptized', and 'remained certain days with the disciples' there⁰.

He now, without delay, and to the amazement of all that heard him, 'preached Christ in the Synagogues, that he is the Son of God'; and under the divine blessing 'Saul increased the more in strength, and confounded the Jews, which dwelt at Damascus, proving that this is very Christ'¹.

Ordination, and appointment of Saul to the Ministry.

There is no reason for supposing that Ananias, the disciple who baptized Saul, was other than a regular member of the established Ministry—a Preacher of the gospel, not the one probably added either to the first Seventy, or to the seven Deacons—a 'Prophet', or 'Teacher' belonging to the Church, then being at Damascus². He may therefore be regarded as, in this case, baptizing a new convert after the usual manner, though miraculously directed to do it.

His address, however, has something in it worthy of notice, 'Brother Saul, the Lord (even Jesus, 'that appeared unto thee in the way as thou 'comest) hath sent me, that thou mightest receive 'thy sight, and be filled with the Holy

⁰ Ac. ix. 10—19.

¹ Ac. ix. 20—22.

² Consider Ac. xiii. 1.

‘Ghost’³. Now, if the Holy Ghost is not to be considered at this time as accompanying the ceremony of baptism, and which does not seem to have been the case till the time of Cornelius—the first fruits of the Gentiles, when the gift preceded the act⁴, then was the Holy Ghost, in the case of Saul, an immediate gift of the Lord Christ, and his Spirit; and it was, probably, attended by a visible token, as in the case of the Apostles, when elevated to the highest Order of the Ministry. Saul may, therefore, be considered to have been at this time, and at once, constituted an Apostle, the chief of those ordained after ‘the Twelve’, and the most eminent of the Bishops of the Gentile Church.

Thus ordained, Saul retired for a time into Arabia: and here, as there were but few converts to be made, and he seems to have passed near three years before he entered on his more active Ministry, the time, it may be supposed, was employed in ‘searching the scriptures’; ‘comparing spiritual things with spiritual’—the Law with the Gospel; and applying the writings of the prophets to the doctrines he now sincerely adopted, and was commissioned to preach.

It was at this time, perhaps, that some of those ‘visions and revelations of the Lord’⁵, were made to him, to which he in many places refers. As with respect to the institution of the Sacrament, ‘I have delivered unto you that which I also have ‘received’⁶;—to many words, and sayings, of our

³ Ac. ix. 17.

² 2 Cor. xii. 1.

⁴ Ac. x. 44–48. and xi. 15, 16.

⁶ 1 Cor. xi. 23.

Lord, not otherwise recorded⁷, as well as to the true nature of Christ's sufferings, and sacrifice, and his various appearances after his resurrection⁸: with respect to which latter there is one instance in particular, that to James, not noticed by any of the Evangelists.

Thus as the twelve original Apostles were instructed by the Lord during their residence with him, and were made eye and ear 'witnesses' of the things which they afterwards declared of him; and as even they did not receive their full powers till after his ascension, nor proceed to the full length of their commission but with gradual intimations, and directions, so the extraordinary Apostle—St. Paul, though especially called, and ordained, was instructed in the duties of his office gradually, and according to circumstances. In conformity to which, also, he first preached at Damascus—the place of his conversion; then at Jerusalem, and throughout all Judea; and finally, and more widely, and effectually, to the Gentiles.

On his return from Arabia to Damascus, 'after that many days were fulfilled', an attempt was made by the Jews to destroy him⁹, and 'they watched day and night to kill him': a design which the governor under Aretas, the king, seems to have favoured⁰. This circumstance serves to prove what has been laid down, and which subsequent events corroborate, that even in the preaching, and acts of this most zealous of the Apostles,

⁷ Ac. xiii. 47. xx. 35. xxii 18, 21.

⁸ Ac. ix. 23.

⁹ 1 Cor. xv. 3—8.

⁰ 2 Cor. xi. 32.

no real, or punishable cause of offence was given by him to the ancient ecclesiastical Establishment. The attempt, indeed, to destroy him by violence seems to have been frequently resorted to, as by the Grecians soon after this, at Jerusalem; when the disciples, as in the former case, were obliged to secrete him¹.

Saul now, for the first time since his conversion, being after a lapse of more than three years, went up to Jerusalem, 'to see', or become acquainted with Peter; with whom he 'abode fifteen days'. But 'assaying to join himself to the disciples', they 'were all afraid of him'², questioning, probably, his sincerity, and 'believing not that he was a disciple': for, no doubt, of his actions they must have had some knowledge during so long an interval. Barnabas, however, 'took him' by the hand, and 'brought him to the Apostles', Peter and James, the only ones apparently then there³, and described to them the manner of his conversion;—'how he had seen the Lord in the way', (a necessary qualification for the Apostolate,) who had 'spoken to him'; and 'how he had preached boldly at Damascus, in the name of Jesus'⁴.

Barnabas was probably an early acquaintance of Saul, as there appears to have been a particular attachment subsisting between them⁵; and some have imagined that they were fellow-disciples, and sat together 'at the feet of Gamaliel'. Indeed an

¹ Ac. ix. 29, 30. and 24, 25, &c.

² Ac. ix. 26.

³ Gal. i. 19. ⁵ Comp. Ac. xi. 25, 26. with xiii. 2.

⁴ Ac. ix. 27.

early, and intimate knowledge of Saul's character, and powers, seems to have been necessary, both to induce Barnabas himself to act with such confidence, and the Apostles to give credit to his assertions. This, however, they at length appear to have done to its fullest extent; for 'he was with them, coming in, and going out, at Jerusalem; and he spake boldly in the name of the Lord Jesus, and disputed against the Grecians'⁶. But he still continued for some time, 'unknown by face unto the Churches of Judea', though they, having heard of his conversion—'that he who persecuted them in times past, now preached the faith which once he destroyed'! gladly 'glorified God in him'⁷.

During his fifteen days residence at Jerusalem, Saul joined the other Apostles in the Temple Service, and it was on such an occasion, while he 'prayed in the Temple', that he 'was in a trance'⁸, and 'saw' the Lord, who desired him immediately to leave Jerusalem, 'for they would not receive his testimony'. Saul modestly himself offers a reason for this—his former violent conduct in persecuting the Church, and consenting to the death of Stephen. But the Lord added, 'Depart, for I 'will send thee far hence unto the Gentiles'⁹. On which, and probably hastened by the attempt of the Grecians, 'who went about to slay him', he being accompanied by 'the brethren' to Cesarea,

⁶ Ac. ix. 28, 29.

⁷ See 2 Cor. xii. 2, 4.

⁸ Gal. i. 22—24.

⁹ Ac. xxii. 17—21.

went down to Tarsus⁰, his native city, the capital of Cilicia: through which region, with that of Syria, he went about 'preaching the faith'¹, with more success. In this he was occupied three or four years; and at this time, probably, founded the Churches amongst them to which the Apostolic decree was afterwards directed: and which he at a future time revisited, when he passed throughout, 'confirming the Churches'².

In the neighbourhood of Tarsus he was, perhaps, when the particular 'vision', or 'revelation', was made to him, of which he speaks, when he says he was 'caught up into Paradise, and heard unspeakable words'³. And here he was found by Barnabas, on his searching for him, and taken by him to Antioch⁴.

At this period, when no further obstacle opposed itself to the preaching of the gospel, 'the Churches had rest throughout all Judea, and Galilee, and Samaria, and were edified',—instructed by their Ministers, and confirmed by the Apostles, in the fundamental principles of their 'most holy faith'⁵. And, 'walking in the fear of the Lord', and enjoying, in consequence, the 'comfort of the Holy Ghost', the converts rapidly 'multiplied'⁶.

It seems probable that the Apostles—Barnabas, and Saul, were going to Jerusalem to report the prosperous condition of this eminent Church, at Antioch, rather than that they should both go

⁰ Ac. ix. 30.

¹ Gal. i. 21—24.

² Ac. xv. 23, 41.

³ 2 Cor. xii. 4.

⁴ Ac. xi. 25, 26.

⁵ Jude 20.

⁶ Ac. ix. 31.

there merely to carry the contributions of the disciples. Their bringing back a 'Minister' with them, 'John, surnamed Mark'⁷, increases the probability.

The character of Saul, and fitness for the Ministry.

In the selection, and appointment of Saul as the first supernumerary Apostle, or Bishop of the Christian Church—'a chosen vessel unto the Lord', 'to bear his name before the Gentiles, and kings, and the children of Israel'⁸, the divine wisdom seems conspicuous, and intelligible.

The Apostles, in particular, were to be 'witnesses' of the resurrection of Christ. This miraculous, and important fact, Saul, participating in the ignorance, or malevolence of the Jewish Priesthood, had, no doubt, denied. Therefore, when afterwards he strenuously preached it, on the evidence of his own senses, the Lord having condescended to appear to him personally, in the body, and to speak to him on his journey to Damascus, so that he 'saw that Just One, and heard the voice of his mouth', in order that he should 'be his witness unto all men of what he had seen, and heard', which visible appearance was afterwards repeated to him in the Temple, after his return to Jerusalem⁹, when he announced himself as 'a Minister, and a witness, both of the things which he had seen', and 'of those things in the which' the

⁷ Ac. xiii. 25. xiii. 5. xv. 37. ⁸ Ac. ix. 15. ⁹ Ac. xxii. 14, 15, 17, 18.

Lord promised to ‘appear unto him’⁰, his testimony could not but be received of all, as possessing infinite weight, and being of indisputable authority.

Saul’s natural powers, and acquirements, also, henceforth to be exercised, as they were, under the divine direction, greatly qualified him for his important mission. His early learning, the nature of his studies under one of the greatest doctors of the law, Gamaliel, the soundness of his understanding, his wisdom, and address in the adaptation of his discourses, whether to his own bigoted countrymen, the Jews, the ancient people of God, or to the heathen, the superstitious, the polite, and witty Athenians, the Grecian, and Roman legislators, whether to women, or to men—his being ‘made all things to all’, and ‘pleasing all men in all things’¹;—his courage amidst a variety of ‘perils, which no threatenings, no danger, could subdue;—his industry and perseverance, never paralysed, or checked, under the most difficult enterprises;—his unwearied patience, supporting him under his multifarious and diversified sufferings;—all these virtues tended to form a character worthy of the high confidence placed in him’, and qualifying him for the ‘great things’ the Lord, his master, shewed him he should ‘suffer for his name’s sake’²!

His moral character, too, gave weight, and support to these qualities. He declared without fear

⁰ Ac. xxvi. 16.

¹ 1 Cor. ix. 22. x. 33.

² Ac. ix. 16.

of contradiction, that he had 'lived in all good 'conscience before God', 'exercising himself to 'have a conscience void of offence, towards God, 'and towards men': which, as he ingenuously confessed, had made him to 'think with himself', in all sincerity, that he 'ought to do' the 'many things' he did, 'contrary to the name of Jesus'³.

And, lastly, as the gospel—the word of eternal life, was to be preached, to both Jew and Gentile, it was a great advantage that the person, doing this—one bred up as he had been, having 'profited in the Jews religion above many, his equals, in his own nation'⁴, should be able to convince both, that he preached 'none other things than those which the prophets, and Moses, did say should come;—that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles'. Thus 'persuading them', as he did unto the end, 'concerning Jesus, both out of the law of Moses, and out of the prophets'⁵.

The same zeal, and energy which Saul had ever shewn in 'worshipping the God of his fathers', he evinced in following that 'way' which his adversaries 'called heresy'⁶. The same devotion to the cause and interests of the Jewish Church, he having been 'more exceedingly zealous of the traditions of his fathers'⁷, he carried into his new office, as if necessary thereto in the mind of him by whom

³ Ac. xxiii. 1. xxiv. 16. xxvi. 9.

⁴ Gal. i. 14.

⁵ Ac. xxvi. 22, 23. xxviii. 23.

⁶ Ac. xxiv. 14.

⁷ Gal. i. 14.

he was 'separated unto the gospel of God'⁸, and 'ordained a preacher, and an Apostle'⁹.

Although he declared himself to be 'free from all men', yet did he make himself a 'servant unto all'; he made himself 'all things to all men, that he might by all means save some'; he professed himself to be 'to the Jew' still 'a Jew', 'to them without law, as without law'; 'weak to the weak', that he might even gain 'the weak'—the 'servant unto all, that he might gain the more'¹⁰. But still, in respect to cases of unsound doctrine, and disregard of discipline, he retained the same persevering, and uncompromising spirit. Himself preaching 'Christ Jesus, and him crucified', he 'charges' that his Ministers 'teach no other doctrine'¹¹; denouncing of him who should preach any other gospel, than that which he had preached, —'let him be accursed'! 'As we said before (he repeats) so say I now again, let him be accursed'¹². 'If any man love not the Lord Jesus Christ, let him be anathema'¹³!

And although with regard to the purely Mosaic ceremonies—the things to be done away, the 'shadow of good things to come'⁴, he 'withstood to the face', even a brother Apostle, 'because he was to be blamed'⁵, yet in things connected with the lasting economy, and ritual of the Church, and against false, and unauthorised teachers,—men going out of their proper vocation, 'stretching'

⁸ Rom. i. 1.

⁹ 1 Tim. ii. 7.

¹⁰ 1 Cor. ix. 19—22.

¹¹ 1 Tim. i. 3.

¹² Gal. i. 8, 9.

¹³ 1 Cor. xvi. 22.

⁴ Col. ii. 17. Heb. x. 1.

⁵ Gal. ii. 11.

themselves beyond their 'measure', boasting 'in another man's line', and 'building on another man's foundation'⁶, the enthusiasm of Paul the Apostle—of him now 'zealously affected in a good thing'⁷, was hardly exceeded by the 'zeal', then 'not according to knowledge'⁸, of Saul the persecutor!

In every case of this kind he fully maintained the dignity of the Apostleship, and 'magnified his office'⁹; announcing what he directed in a tone of authority;—'As God hath distributed to every man'—'as the Lord hath called every one, so let him' 'walk, and so ordain I in all Churches'¹⁰. In the same way he speaks as to what he permitted not to be done:—'I suffer not a woman to teach'¹¹! and of those who could think of doing evil, even 'that good might come', he declares, in this powerful language,—'whose damnation is just'¹²!

⁶ 2 Cor. x. 14, 16. Rom. xv. 20.

⁷ Gal. iv. 18.

⁸ Rom. x. 2.

⁹ Rom. xi. 13.

¹⁰ 1 Cor. vii. 17.

¹¹ 1 Tim. ii. 12.

¹² Rom. iii. 8.

CHAPTER XX.

ON THE WANT OF EXPRESS LITERAL SCRIPTURE AUTHORITY FOR THE ESTABLISHED CHURCH GOVERNMENT.

GENERAL ARGUMENTS ON THIS HEAD.—CONSIDERATION OF THE
BOOK OF THE ACTS OF THE APOSTLES IN PARTICULAR.—ANALY-
SIS OF THAT HISTORY.

*General arguments against an expectation of literal
directions in all points of Church government.*

AT this point of the Sketch, which it has been attempted to draw of the history of the Church, and its Ministry, and Service, from the sources furnished by the sacred records, it may be beneficial, as it is but just, to consider, how far these sources supply *literal, and positive evidence* for ordinances, and practices that have universally prevailed in the Christian Church. On such investigation it will be found that more of these must be argued from analogy, and inference, than can be proved, and authenticated by direct warrant from the sacred canon; and perhaps it will be felt, that in the absence of positive testimony in points of such high and general importance, the fair inferences

from analogy are deserving of the most serious consideration and respect.

It may, indeed, without hesitation be asserted, that if no institution, or ceremony, or ordinance, be considered as obligatory on the members of the Christian Church, but such as are directed by holy writ, in express terms, many points of practice which have been adopted throughout the whole Christian world may be justly impeached, and renounced.

The holy scriptures are, beyond controversy, a rule, and the only perfect rule, of faith, and conduct: but this perfection is in nature, and not in formal detail. As to the latter, very much is left unsaid, and to be gathered, by the humble enquirer after truth, from the divine analogy, rather than to be learnt from any formal, or positive precept. In consequence, subjects of this nature could be matter of dispute not amongst heretics only, but even amongst the orthodox primitive Bishops, which was proved by the question as to the observance of Easter. So also as to the former—the objects of faith, even, many things are not only left to be gathered in like manner, but even of those things that are laid down, there are some, in the writings of one Apostle, confessed by another, to be ‘hard to be understood’, and which ‘they that are unlearned and unstable wrest, ‘as they do, also, the other scriptures, unto their ‘own destruction’¹.

¹ 2 Pet. iii. 16.

St. Paul lays down a general rule as to the public worship of God; 'Let all things be done decently, and in order'²; and he says to the Elders at Miletus, 'I have shewed you all things, how that so labouring ye ought to support the weak; &c.'³. Very few particulars, however, on the subject of the public service are mentioned; and therefore, as it has been well remarked⁴, either Christ, and his Apostles, did not leave behind them such rules as are requisite to the decency, and order of divine worship, or else they have provided for the same some other way; that is, by giving a full authority to certain persons to make such rules, and which authority should be continued throughout, and to the latest ages of the Church.

Let it be remembered, that when Christ gave the great, and final commission to the Apostles, it was done in very general terms; but there can be no doubt that copious instructions were afforded them during the forty days he was seen of them after the resurrection, when he spoke to them 'of the things pertaining to the kingdom of God'⁵. The Apostles do not refer to these instructions, except after the manner before mentioned⁶, the nature of them, therefore, must be gathered from Apostolic practice: which being under the immediate sanction of the Holy Spirit,

² 1 Cor, xiv. 40.

³ Ac. 20, 35.

⁴ 1 Wells's Controv. Treat. 6.

⁵ Ac. i. 3

⁶ Ac. xx. 35.

and recognised by the primitive Church, affords an almost infallible guide.

An illustration presents itself, in the case of Christian baptism, of the necessity of deciding by analogy. The positive command of Christ to his Apostles was, 'Baptize in the name of the Father, and of the Son, and of the Holy Ghost'⁷. But Peter's exhortation was, 'be baptized every one of you in the name of Jesus Christ'⁸. So also he 'commanded' Cornelius, and the Gentiles, 'to be baptized in the name of the Lord'⁹. In this latter case, the converts had previously received the Holy Ghost; but a reference to another passage will serve to convince that this kind of baptism was in reality that which was originally commanded. When the Ephesian disciples, in answer to St. Paul's question as to their having received the Holy Ghost, answered, they had 'not so much as heard whether there was any Holy Ghost', he directly asked them, 'unto what then were ye baptized'¹⁰? evidently intimating that the Holy Ghost was mentioned in the form made use of, with the Father, and the Son.

This is not inconsistent with what may be understood of another passage, where Peter and John communicated the gifts of the Holy Ghost by imposition of hands, on the Samaritans, after they had been 'baptized in the name of the Lord Jesus'¹; for this passage is in unison with the rite of

⁷ Matt. xxviii. 19.

⁸ Ac. x. 48.

⁹ Ac. xix. 2, 3.

¹ Ac. ii. 38.

¹ Ac. vii. 15—17.

confirmation, and a strong argument in favour of it. A learned author² conceives, that the baptism of the Jews was in the name of Jesus, only, because they already believed in the Father, and the Holy Ghost', and they now by this, in effect added the confession that Jesus was the Messiah: but that amongst the Gentiles, or heathens, they were baptized in the name of the sacred Three; by which they were introduced to the knowledge of the true God. This opinion may be received as just, if Cornelius and his company can be considered as already proselytes, otherwise the passages before cited³ seem repugnant to it.

There is mention made but once in the whole of St. Luke's history, of the Apostles 'ordaining Elders in every Church'⁴; and yet this practice is so corroborated by the direction to Timothy and Titus⁵, that it would almost argue fatuity to call it in question.

What the Apostles did was to the Church of such weight, and authority, that it became instantly matter of common usage; and the Apostolic practice supplied the place of history, and description. Once adopted it became habitual, and acquired the force of a custom, which was associated with such reverence for its authors as effectually to secure it from wanton deviation. The constitution of the Church grew out of this, and wanted no records to establish its authenticity⁶.

² Dr. Lightfoot.

³ Ac. viii. 16. and x. 48.

Ac. xiv. 23. ⁵ 1 Tim. v. 22. iii. 10, &c. 2 Tim. ii. 2. Titus i. 5.

⁶ See 'Claims of the Established Church', p. 34.

In fact, the system of Church government and its progress to a state of maturity, being according to the model laid down by Christ himself, and grounded on what was generally well known, and most venerable for its antiquity, the Churches once founded, required no formal instructions on this head. The manner likewise in which the Ecclesiastical government was administered by the Apostles, each acting with Episcopal power, was of itself sufficient for the purpose.

Besides, as these converts in the newly established Churches, were either Jews by descent, or proselytes to the Jewish religion, to whom the economy of Church government, and the orders of the Priesthood, had been no less familiar than the daily service of the Temple, which they had been taught, and were, now, more particularly, to regard as types of the good things to come, and seeing too, as they must, that the Apostles symbolized with the then established Church, in discipline, as well as in doctrine, they could not but perceive in the gradual developement of the Christian threefold Ministry, the commencement of that economy of which the former was a shadow, ready to vanish away.

These sentiments were strengthened, and confirmed by the doctrine of the heads of the Church—the Apostles of the Lord. They declared, that Jesus Christ himself was ‘a Minister of the Circumcision to confirm the promises’⁷; that he was

⁷ Rom. xv. 8.

both 'the Apostle, and High-Priest of the Christian profession'; a High-Priest for ever 'over the house of God', of 'the good things' now come; that this 'great High-Priest' was 'passed into the heavens'; and that 'no man taketh this honour unto himself but he that was called of God as was Aaron'⁸.

This doctrine received a most powerful support from the declaration of another Apostle, St. Jude, that there were, even then, those who were 'perishing in the gainsaying of Korah'⁹; an unmeaning, or very unapt allusion, if there were not a gradation in the Ministry, so that an inferior might 'take too much upon himself', and, not content with the particular service that was appointed him, might seek the priesthood also¹; and those to whom such language was addressed, could feel little difficulty in themselves applying the promises, and declarations, as they must be well acquainted with what the crime, or 'gainsaying', of Korah consisted².

The great and constant labours of the Apostles will sufficiently account for their not embracing, or touching on, more subjects than the exigency required. St. Paul speaks of his labours in particular, as being most 'abundant'; and, in addition to unparalleled sufferings, to which were super-added the 'daily care of all the Churches', he had his bread to get by the work of his hands, in which

⁸ Heb. iii. 1. ix. 11. x. 21. iv. 14. v. 4.

⁹ Jude 11.

² See hereon Skinner's '*Primitive Truth and Order vindicated*' against Dr. Campbell, pages 132-134.

¹ Num. xvi. 7-11.

he spared himself not'; 'labouring night, and day', that he might not be 'burdensome', or 'chargeable' to any; nay, that his 'hands' might not only 'minister unto his own necessities', but 'to them that were with him'³.

The Presbyterians, when arguing for 'a divine right of Church government', and their particular system, reminded those who separated from them, that 'a negative argument from scripture doth not hold in matters of such a nature (that is, of *fact*); that it doth not follow, because it is not recorded, therefore it was not done; and that many things are done which are not written'. Yet they say, after quoting the passage—'If any man shall add unto these things', &c.⁴ 'if scriptures be thus accurately perfect, and complete, they must needs contain a sufficient pattern, and rules of Church government, now, under the New Testament'; and they add,—'all the substantials of Church government, under the New Testament, are laid down in the word, in particular rules, touching officers, censures, Assemblies, and the compass of their power; and all the circumstantialia are laid down in the word under general rules of order, decency, and edification⁵. 1 Cor. xiv. 40, &c.

³ See on this fully Ac. xviii. 3. xx. 34. 1 Cor, iv. 12. 2 Cor. xi. 9. xii. 13, 14. 1 Thess. ii. 9. 2 Thess. iii. 8.

⁴ Rev. xxii. 18, 19.

⁵ See the whole of the first part of 'The divine right of Church Government' asserted'.

*Considerations on the book of the Acts of the
Apostles.*

Since the records of the Evangelists do clearly not contain all the 'things which Jesus did', as remarked in the emphatic language of one of them—St. John⁶, though this Evangelist wrote after, and according to general opinion, to make up the deficiencies of the others, it is less to be wondered at that another of them—St. Luke, should, even in his second history, composed at a subsequent period, have omitted many things, and those far from unimportant.

Although St. Luke's history is alluded to by the earliest fathers, Clement of Rome, Polycarp, and Justin Martyr, and quoted by Irenæus, as the work of the Evangelist, yet it does not appear that the usually received title was given to it by himself.

The history might, perhaps, with propriety have been entitled 'A history of the early state of the 'Christian Church', since it is evidently more devoted to this subject than to 'the Acts of the 'Apostles' in general. Even this, however, would have been a title hardly corresponding with the contents: for the book is far from recording all the occurrences relating thereto, and much might fairly be supposed to be omitted, without warranting the idea that it never had existence. This

⁶ Jo. xxi. 25.

will be allowed, on the recollection, that in a book, importing, expressly, to be a history of 'the Acts of the Apostles' in general, the acts, properly, of St. Paul, the extra Apostle, are alone systematically recorded; those of St. Peter are indeed minutely detailed at the commencement, but only then; and the names of St. John, and of the two James's, are mentioned but on a few particular occasions: while those of the remainder, with the exception of Matthias,—the supplementary Apostle, are altogether passed over.

In fact, the objects that Luke evidently appears to have had in view, are chiefly these. To record, *first*, the promised gifts of the Holy Spirit, and the performance of miracles, by which the authority of Christ, and the truth of Christianity, were confirmed; and *secondly*, rather than an account of the bringing in of the Jews, notwithstanding the gospel was first preached to them, to relate the conversion of the Gentiles; commencing with their Apostle—St. Paul himself. On this latter subject, the sacred historian is far more diffuse from the circumstance, if on no other account, of his having been the disciple and companion of the Apostle; and yet even many of his actions are omitted, that are to be found recorded in his own Epistles. So that in all that is actually related of the establishment of Churches, in Asia, and Europe, one or the other of these objects seems to have been, principally, in the view of the writer.

If, again, a history of the government which prevailed in the Churches had been even a great

object with the writer, it could have been but very partially, and imperfectly accomplished at so early a period; when, without calling in question the permanent form, and order of the Church Government as afterwards established, the various circumstances under which the local Churches must have been founded, would have rendered it impossible to put such on record. It is, indeed, far from improbable that the Apostles, might, severally, have received authentic revelations from the Holy Spirit, as to the permanent government of the Church, subsequent to the time when the opportunity of recording them had ceased.

It may be argued, also, that doctrines, and matters of faith, inasmuch as they are more liable to be mistaken, or misrepresented, were more essential to be recorded, than the forms, and principles, of Church government, which were matters of general notoriety, and enforced by the actions, and personal authority, of the Apostles. The manner in which the founding of the Churches of Samaria, and Judea, generally, and of Antioch, is noticed, sufficiently proves this; and the record of the perfect economy, even at periods when such confessedly existed, is still to be gathered, and inferred, rather from incidental notices, than from any systematic description.

One notable instance, however, is furnished by the history of St. Luke, of the authority the Apostles had over the Churches, in the proceedings of the Council at Jerusalem. And the unlimited power St. Paul exercised is plainly seen from the

various commands, and directions, issued, and given by him for the government of the Churches to whom his Epistles are addressed.

An acute writer¹, in his 'General History of the 'first planting the Christian religion taken from 'the Acts of the Apostles, and their Epistles', makes his division into three Books; the respective contents of which are as follows: The first, containing an account of the spreading of the Gospel among the Jews only, from the Ascension, which he reckons A. D. 32, to A. D. 34. The second, an account of the spreading of Christianity by St. Peter among the devout Gentiles, commonly called by the Jews, 'proselytes of the Gate', together with its further progress among the Jews also, from A. D. 41 to 44. The third, the spreading of Christianity among the idolatrous Gentiles by St. Paul, with its farther progress among the Jews, and Jewish proselytes of the Gate, from A. D. 44 to 63.

Two features seem conspicuous in the book,—the first conversion of the Jews to the truth, or the bringing them into the permanent 'Church of the living God'; and the first conversion of the Gentiles. In which the Acts are recorded only of Peter, and Paul;—of the one in whom God 'wrought effectually to the Apostleship of the circumcision', and of the other in whom he was 'mighty towards the Gentiles'². But had St. Luke even professed to give the Acts of the Apostles, and then

¹ Benson.

² Gal. ii. 8.

had only done as he has done, this might be paralleled with similar circumstances in the Old Testament. Moses says,—‘These be the heads of their father’s houses’; but having mentioned the sons of Reuben, and Simeon, and coming to those of Levi, he dilates upon these, and confining himself to the line of one—Kohath, from whom descended Moses, and Aaron, he takes no notice whatever of the other sons of Jacob; but proceeds in the history of the Church, to which the mention of these naturally led him³.

The little Jewish captive exclaimed to Naaman’s wife, ‘Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy’. No doubt she said much more than this, and which is implied in the report made to her Lord,—‘thus and thus said the maid’⁴.

That St. Luke did not intend to give a general history of the Christian Church is evident from his silence on so many important circumstances connected with it. The following remarkable particulars may be noticed.

First, the omission of almost all the occurrences that took place in Jerusalem after the conversion of St. Paul: although the body of the Apostles resided there for a considerable time, probably some years, and many important events took place within that period: as the murder of James, the Bishop; and probably the wavering of the Jewish converts under the persecution,

³ Ex. vi. 14—28, &c.

⁴ 2 Kings v. 3, 4.

which induced the writing of the Epistle to the Hebrews.

Secondly. The omission of many actions of St. Paul, and transactions relating to him, although so much is recorded of him. The silence as to his journey into Arabia⁵: as to his probable journey into Spain, and Britain: as to his second journey to Rome, and his martyrdom there: also as to his several imprisonments, and 'scourging with rods'; the shipwrecks he 'thrice' suffered; his 'night and day passed in the deep', probably floating on a plank to land after some other shipwreck than that at Melita: his various 'perils' from 'waters', and from 'robbers'; from his own countrymen', as well as from 'the heathen'; 'perils in the wilderness', as well as 'in the sea': his 'weariness': and his 'fastings often', his cold, and nakedness; and the attempts against him of the Arabian governor of Damascus. All these, as painfully enumerated, though the particulars are not detailed by him, in his second Epistle to the Corinthians⁶.

Thirdly. The want of notice of the part St. Luke,—the writer, himself took, generally, in St. Paul's transactions; and particularly of what he might have done at Philippi, during the Apostle's absence: of Titus going with him to Jerusalem⁷; indeed every thing done by, and with this eminent disciple: of St. Peter's being at Antioch before the separation of St. Paul, and Bar-

Gal. i. 17.

⁵ 2 Cor. xi. 23-33.

⁷ Gal. ii 1.

nebas⁸: of the many noble actions of Aquila, and Priscilla, who are termed by St. Paul his 'helpers in Christ Jesus'; who for 'his life' had 'laid down their own necks', and to whom 'all the Churches of the Gentiles' acknowledged their 'thanks' to be due⁹.

Fourthly. Of the controversy which created so much confusion amongst the Galatians: of the heretical opinions which distracted the Christian Church in general; and amongst these, particularly that of the Gnostics: although the Apostles' journey to Jerusalem, as to the Mosaic dispute, is recorded⁰.

Fifthly. The omission of all notice of the state of the Christian Church in Babylon¹: of the propagation of Christianity either in Egypt: or on the banks of the Euphrates, and the Tigris: of the foundation of the Christian Church at Rome, though flourishing before St. Paul's Epistle was addressed to it:—of his Epistles in general, and of very many important occurrences therein alluded to: and of all the Epistles, for such no doubt there were, of the other Apostles.

And Lastly. The omission of the results of many things which are themselves slightly, or accidentally noticed. As, (in reference to the answer given to the prayer of the Apostles)², the 'signs and wonders' wrought by the other Apostles³, as well as by Peter and John. The many 'signs of an Apostle wrought' by this eminent servant of Christ,

⁸ Gal. ii. 11–13.

⁹ Rom. xvi. 3, 4.

⁰ Ac. xv. 3, 4. Gal. ii. 1.

¹ See 1 Pet. v. 13.

² Ac. iv. 29, 30.

³ Ac. v. 12.

‘through mighty signs, and wonders, by the power of the Spirit of God’³. As to what he did in Galatia on his first and second going through it, and ‘the miracles’ referred to by him⁶: as to other miracles that probably he wrought in various other places as well as those recorded in some few: as to the result of his appearing before the emperor Nero, at Rome, when sent by Festus⁷: as to the ‘spiritual gifts, imported’ by him to the saints at Rome⁸: Also as to the many things that must have passed between him and the believers of the Church at Rome, from his landing, and during the ‘two whole years’ he resided ‘in his own hired house, and received all that came unto him’⁹. And to the coming of Epaphroditus, to visit him¹, and the support furnished him during his imprisonment. There are many other occurrences of lesser importance that might also be enumerated.

In consulting the Acts of the Apostles, then, these circumstances must be kept in view.

First. That St. Luke—the author, evidently wrote this history, as he had done his Gospel relating to ‘all that Jesus began both to do and teach’⁰, partly from the relation of those who were ‘eyewitnesses, and ministers of the word’, and partly for his own knowledge, as he was a companion of St. Paul; for both of which causes although he had

³ 2 Cor. xii. 12. Rom. xv. 18, 19.

⁶ Gal. iii. 5. compared with i. 6. iv. 11. 13, 14, 19.

⁷ Ac. xxx. 12. xxvii. 24.

⁸ Rom. i. 11. xv. 29.

⁹ Ac. xxviii. 13 – 31. ¹ Phil. iv. 10 – 18.

⁰ Ac, i. 1.

perfect understanding' of all things from the very first'¹, it was to be expected, as it has happened, that he is more diffuse in the detail of some particulars, and less in that of others.

Secondly. That the history now called 'the Acts of the Apostles', being confined to the travels, and actions of two of them,—St. Peter and St. Paul, it does not pretend to give an account of the plantation of Churches in all parts whither the other Apostles had spread themselves, separately, as to their particular provinces, or bishopricks. It affords, in fact, but a sort of specimen, though a noble one, of what was done, either amongst the Jews, or towards the Gentiles.

Thirdly. That as to the actions of the first of these Apostles,—St. Peter, they are so few, that considering his character, and zeal, and the fact of his having lived twenty-four years after his deliverance from his imprisonment by Herod, A. D. 44, from which time he is not again mentioned, it may be supposed that far more of his actions are omitted, than recorded.

Fourthly. That as to those of St. Paul, even his actions are but slightly enumerated, and detailed, except when St. Luke was present with him. From his conversion, A. D. 35, little is said of him till his leaving Antioch with Barnabas, A. D. 44. And although the history afterwards proceeds very fully in detail, yet it leaves him altogether at his first visit to Rome, A. D. 63, though

¹ Lu i, 2, 3.

he lived some years after this, publishing the Gospel in the western parts of the world, and visiting Rome a second time, when he suffered martyrdom there².

A natural conclusion from the whole is, that not only were there other important acts of these two eminent Apostles, that are not recorded, but that the Acts of all the other Apostles would have been no less interesting, had it pleased the Holy Ghost to have directed an express communication of them: and that, therefore, too much caution cannot be used in pronouncing against any custom established in the Church for want of express warrant for it in Holy Writ, when so many well known facts respecting the state of the infant Church are passed over in silence, in this, the most authentic account of such state.

The reasoning that has been applied to this history—‘the Acts of the Apostles’ is not inapplicable to the several Epistles, written by the founders of the respective Churches, and this is the more necessary to be kept in view, inasmuch as the position of these Epistles in the sacred Canon may induce the unreflecting reader to consider them as addressed to Churches fully established, and possessing the permanent Orders of the Ministry as much as they ever afterwards did. Whereas they were evidently written on particular occasions,

² See Hammond’s Commentary on the New Testament, Preface to the Acts of the Apostles.

and, probably, in answer to particular questions put, and difficulties propounded.

The important object the writers had in view in these Epistles to the Churches, was to instruct and ground the converts in the fundamental principles of Christianity; and therefore the form of Church government may be considered as of inferior consequence at this time; particularly, as the Apostle—the writer, held the power in his own hands. Inasmuch, however, as the disciples were liable to be led away by false teachers, he does not forget to remind them of the obedience that was due to their lawful Ministers, and superiors. The Epistles, being, therefore, adapted to the wants of the Churches while yet in an infant state, and before a regular Ministry was appointed, they are addressed generally to the Churches, and not to their Teachers; except in the particular cases of Timothy, and Titus⁷.

Analysis of the Book of 'the Acts of the Apostles'.

The justice of the foregoing reasoning, and of the conclusions drawn therefrom, will more fully

⁷ See on the above reasoning, generally, Smalridge's Sermons, 105—107. 'Claims of the established Church' 34, 35. 1 Reeves's Apologies of the Fathers, p. xx. xxi. 4. Marsh's Michaelis, ch. 8. sec 2. Brokesby's 'Government of the primitive Church', p. vi. xi. Mc Knight's 'Harmony of the Gospel'. Prelim. Obs. ii. Daubney's Discourses, p. 53, 54. Lardner's 'Lives of the Apostles', particularly of St. Luke and St. Paul, and the Rev. Mr. Horne's invaluable 'Introduction to the study of the Holy Scriptures', p. c. ch. 3. secs. 7 & 8, &c, &c.

appear by a careful *Analysis* of this most venerable, and valuable body of Ecclesiastical history. The result will, no doubt, surprise many who have been induced, from whatever motives, and various are they which may operate, to regard *that* as little obligatory which is not laid down in *express terms* in the Sacred volume. Such will perceive, how, from causes before strange to them, but not difficult to be understood, it has pleased the Almighty head of the Church to leave so many things to be learnt from analogy, and inference; and it may make them less pertinacious, in calling for positive testimony on points which the divine wisdom seems to determine shall be settled only by a sedulous, and careful ‘comparing of spiritual things with spiritual’.

The book called ‘*the Acts of the Apostles*’, is divided, in the English authorised Version, into twenty-eight *chapters*, according to a comparatively modern mode of arrangement, unknown to the original writers; but from which, however objectionable in some respects, the most important benefits have arisen to mankind; by facilitating references to the sacred Records, and enabling ‘those that fear the Lord’, and would ‘speak to one another’¹, on the common subjects of grace and salvation, the better to instruct, and comfort each other in such words². These 28 chapters are subdivided into 1007 verses, and by a classification, and consideration of these, the real con-

¹ Mal. iii. 16.

² Thess. iv. 18.

tents of the book will appear, without danger of mistake, or confusion. For this purpose, the following, (it is believed, original,) ANALYSIS, is offered:

	No. of Verses.
I. The Historian's <i>Introduction</i> , i. 1, 2.	2
II. The choice of MATTHIAS to the vacant Bishoprick, (he being never again named,) i. 15, 21-26.	7
III. The mention of the fall of JUDAS, i. 16-20.	5
IV. Our Lord's <i>communication with the Apostles</i> , after his resurrection, and until his ascension into heaven, (at the close of which account alone, the <i>names of the Eleven</i> occur. i. 3-11.	9
The communication of <i>the Holy Ghost</i> to the Apostles, on the day of Pentecost. ii. 1-13.	13
The Acts of <i>the Apostolic body</i> in general, not otherwise mentioned. i. 12-14. (3 verses) iv. 24-31. (8) v. 12. 13. 42. (3)	14
The imprisonment of the Apostles, (or <i>some of them</i> ,) their miraculous delivery, preaching in the Temple, and defence before the council; the arguments of Gamaliel, and their release. v. 17-41.	25
V. The preaching and miracles of PETER and JOHN; and Peter's second sermon. iii. 1-26.	26
Their imprisonment, and release. iv. 1-23.	23
Their <i>Episcopal visit</i> to Samaria. viii. 14-25.	12
VI. PETER's first sermon, on the day of Pentecost. ii. 14-36.	23

754 *On the want of express Scripture authority.*

	No. of Verses.
The Acts of Peter in an <i>Episcopal Circuit</i> , his baptism of Cornelius, &c.: and report to the Church at Jerusalem. ix. 32-43. (12) x. 1-48. (48) xi. 1-18. (18)	78
His imprisonment by Herod, and miracu- lous release. xii. 3-17.	15
VII. The martyrdom of JAMES, <i>the Great</i> , by Herod. xii. 2.	1
VIII. The Acts of JAMES, the <i>Bishop of Je- rusalem</i> , (exclusive of the part he took in the decision of the Council.) xxi. 18-25.	8
IX. The persecution of the Church by SAUL, and his conversion, (as related by the Histo- rian, St. Luke, and twice by himself,) with his preaching in the Synagogues. viii. 1. 3. (2) ix. 1-30. (30) xxii. 1-21. (21) xxvi. 9-23. (15)	68
X. The preaching of BARNABAS and Saul, and their residence at Antioch. xi. 23-26. (4) xii. 25. (1) xiv. 28. (1) xv. 1-4. (4) 30-39. (10)	20
Their <i>Episcopal Circuit</i> . xiii. 1-52. (52) xiv. 1-27. (27)	79
XI. The <i>Episcopal Circuits</i> of PAUL, with his <i>inferior Ministers</i> ; and the establishment of the Churches. xv. 40. 41. (2) xvi. 1-40. (40) xvii. 1-34. (34) xviii. 1-23. (23) xix. 1-41. (41) xx. 1-38. (38) xxi. 1-17. (17) 26-40. (15) xxii. 22-30. (9) xxiii. 1-35. (35) xxiv. 1-27. (27) xxv. 1-27. (27) xxvi. 1-8. (8) 24-32. (9) xxvii. 1-44. (44) xxviii. 1-31. (31)	400

	No. of Verses.
XII. The choice, and ordination of the <i>seven Deacons</i> . vi. 1-6.	6
The preaching, accusation, defence, and martyrdom of STEPHEN, the <i>Deacon</i> . vi. 8-15. (8) vii. 1-60. (60) viii. 2. (1)	69
The preaching, and Acts of PHILIP, the <i>Deacon</i> . viii. 5-13. (9) 26-40. (15)	24
The preaching, and success of the <i>dispersed Ministers</i> . viii. 4. (1) xi. 19-21. (3)	4
The preaching of Apollos. xviii. 24-28.	5
XIII. The progress, worship, and general state of THE CHURCH. ii. 37-47. (11) iv. 32-37. (6) v. 1-11. (11) 14-16. (3) vi. 7. (1) ix. 31. (1) xii. 24. (1)	34
The persecution of the Church by <i>Herod</i> , and his death. xii. 1. 18-23. (6)	7
Account of the <i>Council</i> at Jerusalem. xv. 5-21. 17	
Acts of the <i>Church of Jerusalem</i> . xi. 32. (1) xv. 22-29. (8)	9
Conduct of the <i>Church at Antioch</i> , (not otherwise noticed.) xi. 27-30.	4
Total verses	1007

The following results present themselves.

Of the twelve original Apostles, there is mention made only of *five*,—of *Peter* in 116 verses,—of *Peter* and *John* jointly, 61,—of *James* the Great, 1,—of *James* the Less, (if this be the Bishop of Jerusalem), 8,—and of *Judas*, 5,—making together

191

756 *On the want of express Scripture authority.*

	No. of Verses.
While of the remaining seven, viz.— <i>Andrew, Philip, Thomas, Bartholomew, Matthew, Simon Zelotes, and Jude</i> , there is no mention by name, except in one single verse, (i. 13.) nor any notice except when acting with the general body at Jerusalem.	—
Of <i>Matthias</i> , the extra Apostle,	7
Of the <i>Apostolic body</i> generally,	61
Of <i>Paul</i> and <i>Barnabas</i> jointly, 99,—and of <i>Paul</i> alone, including his persecution of the Church, 468.	567
Of the seven <i>Deacons</i> at large, only 6,—of two of them in particular, 93,—of the other dispersed <i>Ministers</i> , only 4,—and of <i>Apollon</i> the convert, 5.	108
Of the rise and progress of <i>the Church</i> , and of its state <i>in general</i> , (exclusive of what occurs incidentally,) only	71
The <i>Introduction</i> of the Historian,	2
	1007

Or still more concisely.

Of <i>Paul</i> and <i>Barnabas</i> , the Apostles of the Gentiles, alone,	11-twentieths
Of all the <i>original Apostles</i> (with the <i>substituted one</i>),	5-twentieths
Of the other <i>Ministers</i> (not mentioned with <i>Paul</i> , &c.)	2-twentieths
Of <i>the Church</i> expressly, (unconnected with the <i>Apostolic body</i>) but	2-twentieths

CHAPTER XXI.

THE APOSTLIC EPISCOPACY *Continued.*

THE APOSTOLIC COLLEGE AT JERUSALEM.—THE APOSTLES MODE OF PREACHING, TO THE JEWS FIRST.—THEIR SYMBOLIZING WITH THE JEWISH CHURCH.—ESTABLISHMENT OF AN EPISCOPAL DIOCESAN CHURCH AT JERUSALEM.—PROOFS OF THREE ORDERS HEREIN, JAMES BEING THE BISHOP.—COUNCIL OF JERUSALEM.

The Apostolic, or Episcopal College at Jerusalem.

DIRECTIONS had been given to the Apostles to 'go into all the world'; and to make disciples in 'all nations'¹; 'preaching the gospel' in 'the name' of their Lord², and baptizing the converts in the name of the Almighty God—'Father, Son, 'and Holy Ghost'. But they were commanded to tarry for a time at Jerusalem, till they should receive the promised gift of the Holy Spirit, and 'be endued with power from on high'³; which was bestowed, as is well known, on the day of Pentecost, or at the end of fifty days from the resurrection.

The Apostles then, accordingly, remained for a

¹ Mar. xvi. 15. Matt. xxviii. 19.

² Mar. xvi. 15. Lu. xxiv. 47.

³ Lu. xxiv. 49.

time at Jerusalem; an episcopal body, superintending the general interests of the Church; their divine commission being proved by many 'signs, and wonders' done by them⁴, and by their acknowledged superiority. It was '*at the Apostles feet*' that the produce of the possessions sold, was laid; and by them the distribution of the money made⁵. It was this holy body, which, on hearing 'that Samaria had received the word of God', sent two of their number, Peter and John, to impart 'the Holy Ghost' to the converts, and confirm them⁶. And when Saul, attempting to join the disciples at Jerusalem, after his conversion, was shunned by them, as they 'believed not that he was a disciple', Barnabas 'took him, and brought him *to the Apostles*', and declared to them the manner of his conversion, and his 'preaching boldly at Damascus, in the name of Jesus'. This fully reconciled him to the Church: for 'he was with them, coming in, and going out': and on the Grecians going 'about to slay him', he was sent by the brethren to Tarsus; they accompanying him, in the manner, as it appears afterwards, was their custom, as far as Cesarea⁷.

To '*the Apostles and brethren*', also, Peter, on his return to Jerusalem, explained the circumstance of the conversion of Cornelius⁸. So '*the Church* which was in Jerusalem', on hearing tidings of the gospel being preached at Antioch, sent Bar-

⁴ Ac ii. 43. v. 12, 15, 16. Compare ix. 34. 40. and xix. 12. xxviii. 8.

⁵ Ac. iv. 35—37. vi. 1, 2. ⁶ Ac. viii. 14, 15. ⁷ Ac. ix. 26—30.

⁸ Ac. xi. 1—4.

nabas thither, in the same manner as they had sent Peter and John to Samaria⁹. To '*the Apostles and Elders*', also, was the reference made as to the Gentiles observing the Mosaic ceremonies⁰. Even after the separation, and departure of the Apostles, from Jerusalem, for their settled stations, or '*Bishopricks*'¹, it would seem that it was common for them to return thither occasionally, to consult on matters of common interest; as was apparently the case with respect to the general Council, held A.D. 51, eighteen years after the ascension: but this less frequently, perhaps, after James had been settled there, as the proper, and resident Bishop.

There is decisive authority for assuming that the Apostles did, as they were commanded, separate from each other for the purpose proposed. It is clear, however, that they did not leave Jerusalem immediately: for it is recorded, that when there was a great persecution against the Church at Jerusalem, in the following year, the Ministers of the Gospel in general, fled from its fury; but the Apostles remained there.—'They were all scattered abroad, except the Apostles'².

That these, who were more particularly obnoxious to the storm, should stay to brave its utmost violence, is a circumstance sufficiently remarkable, and only to be accounted for by this cause. If the inferior Ministers of the Church

⁹ Ac. xi. 22.

¹ Ac. i. 20. Ps. cix. 8.

⁰ Ac. xv. 2. 4. 6.

² Ac. viii. 1.

were in danger, those of the higher Order must be in far greater. The case, too, had been particularly provided for in the Apostolic commission: although they were directed—‘not to fear them which kill the body’, yet they were expressly allowed, when ‘persecuted in one city’, to ‘flee into another’³. It must, therefore, be considered, that they were restrained by some particular injunction from leaving the holy city at this critical period, and probably for some time afterwards.

Under the silence of the sacred history itself as to this precise period, a tradition may be received, recorded by Eusebius⁴, from Apollonius,—that our Lord commanded the Apostles to remain twelve years in Jerusalem, before they left it for the purpose of preaching the gospel throughout the world at large. This will bring their departure to the point of time when the elder James was killed by Herod, and St. Peter threatened with destruction; and when, also, on the other hand, a preparation had been made for the general extension of the gospel by the conversion of Cornelius, and by the separation, and appointment of Paul and Barnabas.

During this period, then, or the portion of it that preceded the appointment of St. James to the Bishoprick of Jerusalem, the Apostles may be considered as an Episcopal college, acting at this time in unison, though each was endowed with particular powers, to be exercised when he should have occasion for it, on repairing to his allotted station,

³ Matt. x. 28, 23.

⁴ Eccl. Hist. B. v. ch. 18.

or Diocese, in the mean while joining in the government of the Church at large in common with the others.

It seems not unlikely, that at an early part of this period, they had adopted a regular system of preaching in the Temple. When they, on one occasion, had been released miraculously from prison by an angel, they were directed by him,—‘go, and stand, and speak in the Temple to the people, all the words of this life’! This command they obeyed, and taught therein with such a shew of authority, that the High-Priest, and the Rulers abstained from offering violence to them, ‘for they feared the people, lest they should have been stoned’⁵.

The Episcopal authority, and occupation of the Apostles are discoverable, principally, in two instances, namely,—their setting the seal to the establishment of the *provincial Churches*, founded in other places: as at Samaria, and Antioch: and their each of them making occasionally short journeys, or *Episcopal visitations*, about the neighbourhood: as it is expressly recorded that Peter did,—‘passing throughout all quarters’, and visiting Lydda, and Joppa, and Cesarea’⁶; and as this was subsequently done, more at large, by Paul and Barnabas, from whose practice, and particularly that of St. Paul, for the reasons before intimated⁷, is to be learnt the general custom of the Apostles, or first Bishops, as to the founding of local Churches, and appointment of the Ministers.

⁵ Ac. vi. 18—20. 26. ⁶ Ac. ix. 32—42 x. 1 48. ⁷ Ante ch. xx.

The Apostles mode of preaching—to the Jews first.

The principle of addressing the 'word of life', first to the Jews, according to the directions given by our Lord, and his own uniform practice was not deviated from by any of the Apostles, until evidently forced thereto by circumstances. This is remarkably exemplified in two cases; the one—that of Peter, when after having baptized Cornelius, the first fruits of the Gentiles, he felt the necessity of justifying this step before his brethren, by relating to them the Vision he had seen, and the command he had received to this purpose; and 'what was I, (said he) that I could withstand 'God'¹?

The other case is that of the Apostles Paul, and Barnabas, those even, who were more particularly appointed to preach the Gospel to the Gentiles. Indignant at the opposition they received from the Jews at Antioch in Pisidia, they 'waxed bold, and said, 'it was necessary that the word of God 'should first have been spoken to you; but seeing 'ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, 'for so hath the Lord commanded us'.

In support of this, their intention, they refer to a passage from the prophet Isaiah², drawing the inference, that now was the time come when the

¹ Ac. xi. 1—17.

Is. xlix. 6,

positive command ~~was~~ to yield to the revocation implied by the prophet, and when Christ should be proclaimed 'for salvation unto the ends of the earth'³.

This principle Peter, in his second sermon, had expressly recognized; declaring to the Jews, 'unto you, first, God having raised up his son Jesus, 'sent him to bless you'⁴: and when, therefore, some years after this, the dispersed members of the ministry travelled through 'Phenice, and Cyprus, and Antioch', they 'preached the word to none, but unto the Jews only'. Those of them who were 'men of Cyprus, and Cyrene', spake, at Antioch, 'unto the Grecians', or Hellenists, the Jews born in foreign countries, of whom a great number believed, 'preaching the Lord Jesus'⁵. They no doubt preached from the then existing sacred canon; 'reasoning', as St. Paul did,—'as his manner was', 'out of the scriptures; opening, and alleging (therefrom) that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom they preached, was indeed the Christ'⁶.

It may be observed, that Paul, instantly after his conversion, 'preached Christ in the Synagogues, that he is the Son of God', and thus he 'confounded the Jews'; 'proving', no doubt by arguments worthy of his education, and knowledge, 'that this is very Christ'⁷. He himself expresses

³ Ac. xiii. 45—47.

⁴ Ac iii. 26.

⁵ Ac xi. 19, 20.

⁶ Ac. xvii. 2, 3.

⁷ Ac. ix. 20—22.

the order in which he did this,—‘first unto them of Damascus, and Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles’⁸. He speaks, at another time, of his going up to Jerusalem, as if according to a common custom, ‘to bring alms to his nation, and offerings’⁹.

The manner, also, in which St. Paul addressed the Jews, is worthy of observation. Of this a beautiful specimen is recorded, and of the natural success of it, by his ‘word of exhortation’, given at the request of ‘the rulers’, ‘after the reading of the Law, and the Prophets’, at the Synagogue in Antioch of Pisidia, on the Sabbath-day. ‘Many of the Jews, and religious proselytes, followed Paul, and Barnabas’, who, by their manner of ‘speaking to them’, shewed that they had been teaching them no strange doctrine, for they only ‘persuaded them to continue in the grace of God’¹⁰.

The Apostles, therefore, in addressing themselves to the Jews, preached that God in whom they did already believe, and the only difficulty was to persuade them that ‘Jesus of Nazareth’ was the promised Messiah. To convince them of this they pressed on them the prophecies of their own scriptures, and the well-known facts that had lately occurred in clear fulfilment of them. This same method they adopted also with those Gentiles who were proselytes; because from the attendance of these on the Synagogue service, where ‘Moses was preached’, and the ‘Prophets read every Sabbath-

⁸ Ac. xxvi. 20.

⁹ Ac. xxiv. 17.

¹⁰ Ac. xiii. 14–43

day'¹, they were not ignorant of the grounds on which the Jews themselves were called to believe. Therefore St. Peter says to such, 'the word which 'God sent to the children of Israel, preaching peace by Jesus Christ, that word you know'².

A great deference may be observed to be paid to the inhabitants of Jerusalem, and the people of Judea. An instance occurs of this, in the disciples of Antioch sending relief, 'every man according to his ability', to the brethren in Judea³. So Paul made collections from the Churches of the Gentiles for 'the poor saints' in Judea; and on this reasonable ground, that as 'the Gentiles had been partakers of their spiritual things, their duty was to minister unto them in carnal things'⁴.

A material distinction was still, therefore, to be made between the Jews, and the Gentiles. The former—the 'men of Israel', were reminded of the promise made to Abraham, that in his seed all the nations of the earth should be blessed; and, therefore, St. Peter refers to 'the God of Abraham, and of Isaac, and of Jacob, the God (says he) of our fathers'; Stephen refers to God's appearing unto 'our father Abraham', as he calls him; and St. Paul says, 'the God of this people of Israel chose our fathers'⁵. But when they addressed a congregation of devout Gentiles only, as Cornelius, and his company, their sentiments, and language

¹ Ac. xiii. 27. xv. 21.

² Ac. x. 36. 7.

³ Ac. xi. 29.

⁴ Rom. xv. 25 — 27, 31. 1 Cor. xvi. 1. 2 Cor. ix. 1, 2. 12.

⁵ Ac. iii. 13. vii. 2. xiii. 17.

were, that God was 'no respecter of persons'; but that 'in every nation he that feareth him, and worketh righteousness is accepted'⁶.

A remarkable difference is perceptible, also, in the mode adopted by St. Paul, learned and experienced as he was, in his address to the noble Athenians; the various results it produced was a natural consequence; 'some mocked', while 'others said, we will hear thee again'⁷.

In pursuance of this plan the Apostles preferred opening their commission, in every place, in a Synagogue of the Jews, and, as it is shewn in the Episcopal circuit of Paul and Barnabas, actually passed by places where there were no such, and rested where they were. It is plain that even at last they left not the Synagogue by their own choice, but were compelled so to do through the strength of the prejudices they had to encounter. Of this the principal instance is afforded at Antioch, in Pisidia, which has been before referred to; and a like occurrence took place near ten years after this, at Corinth. Here, under a similar opposition, Paul 'shook his raiment', and said, 'your blood be upon your own heads, I am clean! 'from henceforth I will go unto the Gentiles'! wherefore he left the Synagogue for a house that 'joined hard' by, and 'Crispus, the chief ruler of 'the Synagogue', followed him'⁸. Two years after this, Paul preached in the Synagogue at

⁶ Ac. x. 34, 35.

⁷ Ac. xviii. 6 - 8.

⁸ Ac. xvii. 22 - 31, 32. See Benson's *Planting of the Christian Religion*. Book 2, Ch 1. and Book 3 Ch. 2.

Ephesus, for the space of three months; 'but when divers were hardened, and believed not', he 'separated the disciples', and removed to 'the school of Tyrannus'².

The objection the Jews in general had to a participation of their privileges by the Gentiles, was but a natural effect of their religion. But it may, perhaps, be a little wondered at that such prejudices should have existed among the Apostles to the time it did. At an early period this feeling was confirmed in them by our Lord's formal instructions to them, and his own particular exemplification of it, in his conversation with the woman of Canaan.—'It is not meet (said he) to take 'the children's bread, and to cast it unto dogs'³. But the terms of their final commission,—'Go teach *all nations*!' 'go ye into all the world, and preach the gospel to *every creature*'⁴, would have led them to understand the comprehensive scheme of this mission of peace, and reconciliation.

Notwithstanding this, however, Peter the Apostle of the Circumcision, even eight years after the ascension, held it 'unlawful for a Jew to keep company with one of another nation', and was only corrected of his error by a special vision from heaven, 'thrice' repeated⁵. His baptizing the devout Cornelius, and his household, in consequence, excited, therefore, such strong prejudices in the rest of the Apostles, that Peter found it necessary to

Ac. xix. 8, 9.

Matt. xxviii. 19. Mar. xvi. 14.

² Matt. x. 5, 6 and xv. 24.

³ Ac x. 28. 10—16.

‘rehearse the matter from the beginning, and expound it to them by order’⁶.

St. Paul calls the revelation of Christ ‘a mystery’, ‘not known in other ages to the sons of men, but revealed to the holy Apostles, and Prophets, by the Spirit: that the Gentiles should be fellow-heirs, and of the same body’⁷. He declares to the Romans that ‘the gospel of Christ’ is ‘the power of God unto salvation; to the Jew first, and also to the Greek’⁸: and in his first Epistle to the Corinthians, he asserts, that ‘though he was free from all men’, he had submitted himself, equally, to ‘them under the Law’, and ‘them without the Law’, that he might gain both⁹.

Nothing but a miraculous revelation could, therefore, apparently, overcome the prejudice. This revelation was probably not made to the Apostles generally, till a late period; for it was in the year 60, or twenty-seven years after the ascension, when the Diocesan, or Metropolitan Church at Jerusalem, had been fully established under Episcopal regimen,—a Bishop, with Elders, and Deacons attending him, that James, the Bishop, advised Paul to ‘purify himself’, in the Temple, in order to prevent unnecessary prejudice amongst the Jewish converts, who were, even up to that day, ‘zealous of the Law’¹⁰.

⁶ Ac. xi. 1—4.

⁷ Eph. iii. 4—6.

⁸ Rom. i. 16.

⁹ 1 Cor. ix. 19—22.

¹⁰ Ac. xxi. 18—26.

The symbolizing of the Apostles with the Jewish Church.

A great point to be kept in view at this era of the Church, is, that neither the Apostles, nor the Ministers ordained by them, nor the members of the Church thus founded, did separate from, or in any thing, oppose the ceremonies, or service, of the public, and established worship. 'The Apostles doctrine, and fellowship', in which 'they that gladly received the word, and were baptized', 'continued stedfast'¹, though it partly consisted of 'breaking of bread', the newly-ordained Christian Sacrament, and of 'prayers', probably according to a more spiritual form, clearly did not oppose either the Jewish doctrine, or the Temple service. Though 'fear came upon every soul', at the 'wonders and signs done by the Apostles', yet did not this draw off their converts from the public worship; for while 'breaking bread, from house to house', according to the new institution, they still continued 'daily, with one accord in the Temple', 'praising God, and having favour with all the people'; while 'the Lord added to the Church daily such as should be saved'².

By this line of conduct they did not infringe the Law so as to subject themselves justly to punishment from the constituted authorities—the high-priests, the scribes, and elders: who were jea-

¹ Ac. ii. 41—46.

² Ac. ii. 42—47.

lously watching their proceedings, ready to take advantage of any opportunity that might be afforded them.

Much of this conduct has already been incidentally treated of, and much confirmation of it appears in the reasoning of the preceding section; a very few more examples, therefore, may suffice.

The Apostle of the Gentiles, St. Paul, himself not only continued through the whole course of his ministry to preach in the Synagogues, but he avowed before Felix, in the presence of the High-Priest, even so late as the year 60, that no one amongst his implacable persecutors, had found him 'disputing in the Temple', nor 'in the Synagogue'; and that it was only '*touching the resurrection of the dead*' he was then 'called in question'³. When, again, two years afterwards, he was brought before Festus, he declares that 'neither against the law of the Jews, neither against the Temple', had he 'offended any thing at all'⁴!

On his arrival at Rome, A. D. 63, which is recorded in the last chapter of the sacred history, he 'called the chief of the Jews together', and addressing them as 'Men and brethren', he declared to them that he had 'committed nothing against the customs of their fathers': on the contrary, while 'expounding, and testifying the kingdom of God', he 'persuaded them concerning Jesus, both out of the Law of Moses, and out of the Prophets'⁵. He had publicly avowed himself 'a Pharisee, the

Ac. xxiv. 12—21.

⁴ Ac. xxv. 1—8.

⁵ Ac. xxviii. 17—23.

son of a Pharisee⁵;—an 'Israelite',—of the 'seed of Abraham'⁶;—'a Hebrew of the Hebrews'⁷:—and when, provoked by its being commanded by the high-priest—Ananias, that he should be smitten, he spoke evil of him, he acknowledged the justice of his being reprov'd, and readily quoted a sentence from Moses⁸, forbidding the defamation of a ruler⁹.

The address of the Bishop, and Elders of Jerusalem to St. Paul, on his going to them, to report the success of his mission to the Gentiles, even so late as A.D. 60, tends much to prove the fact of the Apostles, and early Christians symbolizing with the Jewish establishment. They were anxious that no unnecessary offence should be given to these members of the Church, who were 'all zealous of the Law', and to remove any prejudice which existed in their minds against the Apostle, for they had been informed, that he 'taught the Jews among the Gentiles to forsake Moses', and 'not to circumcise their children, nor walk after the customs'. Considering, therefore, that the multitude would be gathered together on hearing of his arrival, a fact that would be soon known throughout the Church, they advise him to join some others which had a vow on them, and to 'purify himself', according to the Mosaic ritual⁰, 'that all might know', as they say, the falsehood of the report, and that he did himself 'walk orderly, and keep

⁵ Ac. xviii. 6.

⁷ Phil. iii. 5.

Ac. xxii. 2—5.

⁶ 2 Cor. xi. 22.

⁸ Ex. xxii. 28.

⁹ Num. vi. 1-18-21.

the law'. Paul, accordingly, 'purified himself', and 'entered into the Temple (publicly), to signify the accomplishment of the days of purification, until an offering should be offered'¹.

Paul speaks of his having 'persecuted *the Church of God*, and wasted it'². Now he himself explains the meaning of this, by saying, that he 'imprisoned, and beat *in every Synagogue* them that believed': he 'punished them oft in every Synagogue, and compelled them to blaspheme'³; and his persecution is said by the historian to be—'against the *disciples of the Lord*'⁴. It is evident, therefore, that the Christian converts, or disciples, still worshipped in the Synagogues, according to the customs of their fathers, and these St. Paul scruples not to term 'the Church of God'.

This symbolizing, and keeping up communion with the established Church, was, no doubt, a practice general with all the Apostles; and it continued for thirty years after the resurrection of the Lord, and the ratification of the Apostolic commission by the Holy Ghost: twenty-five years too after they had established Christian 'Churches throughout all Judea, and Galilee, and Samaria'⁵, and five years after 'all they which dwelt in Asia had heard the word of the Lord Jesus, both Jews and Greeks'⁶. The natural consequence was that there were at this time to be reckoned amongst the Christian converts, 'thousands (myriads, tens of

¹ Ac. xxi. 21–26.

² Ac. xxii. 19. xxvi. 11.

³ Ac. ix. 31.

⁴ 1 Cor. xv. 9. Phil. iii. 6. Gal. i. 13.

⁵ Ac. ix. 1.

⁶ Ac. xix. 10.

thousands, gr.) of Jews—all zealous of the law⁷, and the chief rulers of the Synagogues at their head.

Establishment of an Episcopal, or Metropolitan Church at Jerusalem.

It can be no matter of surprise that the first Gospel Church should be founded at Jerusalem. The Law, the 'shadow of good things to come', had gone 'forth out of Zion', and 'the word of the Lord'—the word of life and salvation was to be preached in Jerusalem⁸. 'In Judah was God known, and his name was great in Israel; in Salem was his Tabernacle, and his dwelling-place in Zion'. As he had 'chosen' this, and 'desired it for his habitation', here, did he declare, should be his 'rest for ever'⁹!

Here was the scene of our Lord's Ministry, of his sufferings, and of his resurrection from the dead: the great fact which the Apostles were 'witnesses' of, and were to proclaim, as the foundation of the Christian's hope, and confidence, to the end of the world. Here did the Apostles continue for a time to reside, legislating for the Church in general; a settled body, ready to be consulted on every emergency; and each in particular, as Peter round the neighbourhood, or still in pairs, as Peter and John at Samaria, exercising an Episcopal

⁷ Ac. xxi. 20.

⁸ Is. ii. 3.

⁹ Consider Ps. xlviii. 1—3. 2 Chron. ii. 4. Ps. cxxxii. 13, 14.
Gen. xiv. 18. 2 Chron. vi. 6. Is. xii. 6.

superintendency, and authority, over the subordinate, and neighbouring Churches, as they were severally planted.

Here, therefore, did the Apostles naturally establish a Church, which rose up, and flourished under their own immediate inspection; and which might serve as a pattern to others, in all the distant countries wherever the joyful sound of the gospel should reach; that all things might be done, according to 'the beauty of holiness', 'decently and in order'. On the example of this was probably built the conduct of Paul and Barnabas, in their residence for a time at Antioch, and their occasional circuits from thence, to visit the Churches, and confirm the disciples. And with this is in perfect accordance the hasty visit of St. Paul to Jerusalem, when he considered it proper to go up from Cesarea, to 'salute the Church' there⁷.

The Apostles, it is clear, remained some time at Jerusalem previous to their separation to preach the gospel throughout the world; and this perhaps for some years, according to the tradition before noticed. During this time, they, as it is generally supposed, elevated James to be the resident Bishop of Jerusalem, though it is not easy to ascertain at

that period this took place. According to some, it was even before the ascension of Christ, and was the joint act of Christ, and the Apostles. If it were actually thus, it might be on account of this settled preeminence, that our Lord made a par-

⁷ Ac. xviii. 22, 23.

ticular appearance to James alone, as noticed by St. Paul⁷, even if he did not himself at that precise time, make the appointment.

Indeed, without this supposition, no reason seems to present itself why our Lord should have appeared to James alone, at the time that is intimated by the passage; as this was probably some space after the appearance to Peter, who, it is apprehended, from a passage in St. Luke⁸, was one of the two disciples that went to Emmaus. The opinion is entertained by Chrysostom, Epiphanius, and others, who are supposed to have adopted it from Clemens⁹.

Eusebius⁰ notices a tradition, that Peter, and James, and John, notwithstanding the peculiar favour shewn them by our Lord, would not, either of them, take this station of eminence, but chose James the Just, to be Bishop of Jerusalem. Jerome says, that he was ordained Bishop by the Apostles immediately after the ascension. If the appointment were actually made by the Apostles, and not by the immediate Divine direction, which was not an unlikely mode, in analogy to the case of Matthias, the choice of our Lord's kinsman appears a most natural one. And if the election did not take place at so early a period as this would imply, still the incidental circumstances recorded lead to the supposition, that the choice

⁷ 1 Cor. xv. 7.

⁸ Lu. xxiv. 32.

⁹ Euseb. Eccl. Hist. b. vii. chap. 19. Valesius's Annotations.

⁰ Ibid. b. ii. chap. 1.

was made before the Apostles separated, and quitted Jerusalem.

However uncertain the circumstantialia may be, the fact of St. James being constituted, and acting, as the *proto-Bishop*, may be deduced from many passages in the sacred writings, and is confirmed by the general testimony of antiquity. Even the greatest adversaries to Diocesan Episcopacy allow that the writers of the first age unanimously style him Bishop of Jerusalem¹.

Were there, indeed, no other testimony to establish this fact but that which arises from the sacred history itself, the part taken by St. James in many transactions recorded, and the manner in which this is noticed, apparently with no design, would be contrary to analogy, and utterly inexplicable, but on this supposition. His super-eminency appears, avowedly, while the chiefest Apostles were resident at Jerusalem. When St. Peter, A.D. 44, eleven years after the ascension, was miraculously delivered from prison, and had got to the house of Mary, he immediately desired them to go, and ‘shew these things unto James, and to the brethren’². Why, it may be asked, this communication to *James* exclusively? why did St. Peter rather communicate such glad tidings to him in preference to his constant companion, the amiable St. John? and why are ‘the brethren’ mentioned as gathered with, or about *him, alone*? An acknowledged inferior Apostle is here particularly men-

¹ Bloudel’s *Apologia*, p. 50, &c.

² Ac. xii. 12, 17.

tioned in conjunction with the Elders, and some peculiar authority intimated by the message, at a time when John, his superior, and others, were, no doubt, in Jerusalem.

But this deference to James is not confined to St. Peter. St. Paul, in his Epistle to the Galatians, notices the coming of ‘certain *from James*’, ‘certain men who (according to St. Luke) came down from Judea’³. Here the same questions may be repeated; and nothing but the same explanation can give a satisfactory solution. St. Paul also says, that three years after his conversion he ‘went up to Jerusalem’, and this purposely ‘to see Peter’; with whom he ‘abode fifteen days’: and then he adds,—‘other of the Apostles saw I none, *save James*, the Lord’s brother’⁴. Here again the same fact is implied. He then proceeds to notice that fourteen years afterwards, he ‘again went up to Jerusalem, with Barnabas, and Titus’: and then, in mentioning this secondary Apostle with the chiefs, Peter and John, he puts him first, and ranks the three as main supporters of the Church—‘James, Cephas, and John, who seemed to be pillars’⁵.

On a later visit of St. Paul’s, when the Apostle’s journey, and labours among the Gentiles, had been more extended, and conspicuous, he and his companions ‘went in unto James’, to give them, the Elders being present, an account

Gal. ii. 19. and Ac. xv. 1.

⁴ Gal. i. 18, 19.

⁵ Gal. ii. 1, 9.

of their success⁹. Either, therefore, James was the sole Apostle there at that time, or he is mentioned alone from the peculiar eminence of his situation.

Again, St. Paul notices a circumstance that indicates a particular authority exercised by St. James. Up to a certain period it had been the act of the Church to send messengers, or to depute persons, on any extraordinary occasions; as the Church of Jerusalem sent Peter and John to Samaria, and Barnabas to Antioch; but from a passage in St. Paul's Epistle to the Galatians it would appear that James took this upon himself,—‘certain came from James’¹: in fact, he is never mentioned either in St. Luke's history, ‘the Acts of the Apostles’, or the Epistles of St. Paul, except in such a way as warrants the conclusion that he was, indisputably, the acknowledged head of the Church at Jerusalem.

This is the more to be remarked, because the same historian—St. Luke, does, in his Gospel, as well as the other Evangelists, uniformly mention the three chief Apostles in one order—‘Peter, James, and John’², and in his history of the Acts of the Apostles, he gives, evidently, a superiority, in some way, to St. Peter, from the very commencement of it³. St. Paul also in some instances, seems to give the same precedence⁴. When, therefore, these writers, inspired as they were by

⁹ Ac. xxi. 18, 19.

¹ Gal. ii. 12.

² Lu. viii. 51. ix. 28.

³ See Ac. i. 15. iii. 6. with 1—5. iv. 8. with 13, 19. v. 15. viii. 20. with 14—17. xii. 3—19.

⁴ Gal. i. 18. ii. 7, 8.

the Holy Ghost, abandon their before usual custom, and speak of St. James (perhaps, even himself not one of the Twelve, and an inferior both to Matthias, the substituted Apostle, and to St. Paul) exclusively of, or above the others, nothing less than the acknowledgment in question, corroborated as it is, by the concurring testimony of the primitive Church, can account for, or reconcile the anomaly.

James himself addresses his Epistle 'to the twelve tribes' 'scattered abroad, an address peculiarly appropriate to the resident Bishop at Jerusalem, who might look upon all the Jewish Christians that felt bound to go up to Jerusalem to worship, as being under his immediate jurisdiction.

*A threefold Ministry in the Church of Jerusalem,
James being the Bishop.*

St. James, then, clearly exercised Episcopal authority in a Diocesan Church, regularly constituted in the two particulars, a *threefold Ministry*, and a *plurality* of subordinate Congregations. Of the former there is proof, in addition to what has just been argued respecting himself, as *the Bishop*, in the frequent notice of '*the Elders*', who are sometimes mentioned as attached to the Apostolic body in general⁵, sometimes to James, as *the resident Bishop*, alone⁶. These formed the Bishop's standing Council, and joined in passing decrees,

⁵ Ac. xv. 4. 6. 23.

⁶ Ac. xxi. 18.

issued out, and delivered to the Christians, for general observance⁷. With respect to the *Deacons*, as the first members of this order were constituted at Jerusalem, and as they are afterwards referred to, and regulated as a standing, and lasting order in the Church⁸, their attendance, and participation on all fitting occasions may justly be presumed on, in many places where the sacred history is silent.

There is a manifest inconsistency in those, who, disallowing the Deacons to be of a clerical order, yet argue from the mode of their institution, (and that misconceived⁹), the right of the people to choose their spiritual rulers. Either the Deacons were a clerical order, or the argument falls to the ground. Beza's reasoning, too, that if the Apostles would not appoint even Deacons, except at the choice of the Church, still less would they ordain higher Ministers, or spiritual pastors, is altogether gratuitous.

That there was such a clerical Office in the Church, soon after the choice of the Seven to assist the Apostles, is evident from St. Paul's Epistle to Timothy; so that if the first Deacons were not made at this time, the scripture is silent upon the subject, and the case may be adduced against those who disallow every thing but upon direct scriptural evidence⁰.

The circumstance, worthy of observation, and

⁷ Ac. xvi. 4.

⁸ 1 Tim. iii. 8—12. Phil. i. 1.

⁹ See ante p. 714—718.

⁰ See ante chap. xix.

before often alluded so, of the Aaronical priesthood, or Levitical hierarchy, being still in a state of efficiency, for ‘the High Priest, and the Elders’, are referred to even near the end of St. Luke’s history¹, is fully sufficient to account for only a partial, and imperfect mention of the constituted members of the Christian hierarchy; at this time but the fact, as before reasoned on,² coupled with the subsequent establishment of such hierarchy, will strengthen the point contended for.

The latter feature,—the *plurality of Congregations*, might be safely left as altogether decided by the inferences naturally presenting themselves from the various facts detailed, as to the probable extent of the Church at the time of the crucifixion³: but a positive proof is afforded by an assertion of James to St. Paul, when the latter, on one occasion, visited Jerusalem, and waited upon James, and the Elders. After the Apostle had ‘declared particularly what things God had wrought among the Gentiles by his Ministry’, these, ‘glorifying the Lord’ at the intelligence, said unto him, ‘thou seest, brother, how many thousands, (myriads, tens of thousands, *gr.*) of Jews there are who believe’⁴.

This is a circumstance perfectly inconsistent with the supposition, that all the established Church of Jerusalem met in one place; that the Bishop, or superintendent, had a personal know-

¹ Ac. xxiv. 1. xxv. 15. and see xxii. 5.

² Ante p. 540—555.

³ Ante chap. xviii.

⁴ Ac. xxi. 18—20.

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² Ante chap. xviii.

³ Ante p. 540—555.

⁴ Ac. xxi. 18—20.

ledge of every one of his flock ; and that he administered the Sacrament to them, and relief to the indigent: as this has been erroneously, and perseveringly maintained. It is of itself decisive of the contrary fact, that from the Apostolic time, several congregations, (Churches, sometimes called) were aggregated under one Superintendent, let his *title* have been whatever it may, and that each was not under an exclusive government of a Presbyter, or Ministers of the more general order.

No weak argument might be founded on the great number of Synagogues existing at this time at Jerusalem. These are said to have been no fewer than 480: and as they may be regarded as inferior Churches—subordinate to the Temple as the Cathedral, so would they naturally lead to the erection of subordinate, or particular Christian churches, or places of assembly: unless the Jewish converts should make use of some of them for their new, and mixed service.

This circumstance—the extraordinary number of Synagogues in one city, much weakens an argument that has been raised against the number of Christian congregations, founded on the supposition that the great number of persons who might have been erroneously imagined as constituting the Christian Church of Jerusalem, were only sojourners at Jerusalem during the time of the feast. For whether they were, or were not, actual ‘dwellers’ there, the existence of so many different places of worship is decisive of the ac-

tual residence of the 'myriads of believers', for some continued space of time, however long, or short, it may have been.

The mere silence of the sacred writings as to the division of inferior churches, cannot be set up as of any weight against the many circumstances which render it altogether impossible that the Church of Jerusalem could at that time have consisted only of a single congregation, or such as could meet at one time under one roof: for even if it be denied that this Diocesan Church was at so early a period of so extensive a nature as has been contended, still there was a time, and there were circumstances, when it was physically impossible to be otherwise. St. Peter alone, at one Sermon, converted three thousand persons, thus 'added' to the Church⁵: and after a very short interval five thousand others seem to have joined themselves. The number, too, went on rapidly increasing: 'believers were the more added to the Lord, multitudes both of men and women'⁶: including, no doubt, their families, for whose accommodation also great space became requisite.

It has been much questioned whether this James, thus made the first Bishop of Jerusalem, was James the Apostle, called 'the less'¹; the son of Alphaeus, the Lord's brother, or near kinsman², afterwards surnamed 'the Just'. One argument

⁵ Ac. ii. 41. iv. 4.

¹ Mar. xv. 40.

⁶ Ac. v. 14. and consider iv. 32

² Mar. vi. 3. and Matt. xiii. 55.

that he was not, is St. Paul's mention of him before and after, as it is concluded, distinct from 'the twelve'. But on the hypothesis advanced, this way of noticing him is very natural, even though he were one of the original Apostolic body. Jerome, in his Commentary on Isaiah, styles him the thirteenth Apostle, the first that was made an Apostle after the Twelve. While Eusebius⁴ reckons him one of the Seventy, as does the author of the Apostolic Constitutions, Hegesippus, and Epiphanius, and the opinion is adopted by the Greek Church; not to mention Blouet, Salmasius, and others⁵.

St. James remained Bishop of Jerusalem till his death, or martyrdom, a short time before the destruction of Jerusalem, and Eusebius says⁶, that his throne, or Episcopal chair, from which he used to teach the people, was preserved, and held in veneration, when he wrote his history, in the early part of the fourth century. On his death, the see was filled up according to an ancient prediction, by the surviving Apostles and disciples, and kinsmen of our Lord: who meeting and considering of a worthy successor, unanimously agreed on Simeon, the son of Cleophas, who is mentioned in the Gospel, and who was also a near kinsman of our Saviour's.

It may be remarked on the subject of this election, that in the very time of the Apostles a va-

⁴ B. 1. chap. xii. and see Valesius Comm. 7.

⁵ See Barrow on the Pope's Supremacy, 136. ⁶ B. 7. chap. xix.

cancy in any Episcopal see was filled up by one of the clergy; and that this was done deliberately, and by the superiors, as here the Apostles, in the first instance, and the disciples; and not by the Church in a body, nor the Presbyters, or Deacons. But if James, the first Bishop, received the appointment from the Lord himself, as he had evidently, and indisputably, successors in the see, which he thus filled, this is unanswerable evidence for the divine institution of Diocesan Episcopacy, in the earliest ages, as well as for the succession herein, and affords an irrefragable argument that this form, in analogy to the pattern first set, was ever to be continued inviolate in the Church. From this also it is seen that the Apostles had immediate and legitimate successors: for there is every reason to suppose that both Simeon, and those that succeeded him, were chosen with equal formality, and solemnity, as James himself.

Simeon held the see for the long term of forty-three years: when in the tenth year of Trajan, he suffered martyrdom with many of his kindred of the same divine race, at the great age, it is said, of 120. He was succeeded by Justus, yet a Jew, there being in that age, according to Eusebius⁷, an innumerable company of the circumcision that believed in Christ. And it is shewn by the same historian⁸, that there were, till the siege of Jerusalem by Adrian, fifteen Bishops in all, of whom he gives the names.

⁷ B. 3. Ch. 35.

⁸ B. 4. Ch. 5.

At the time of this siege the city was emptied of its old inhabitants, and made a Roman city called *Ælia*, according to the Emperor's name, *Ælius*. But the Christian believers of Jerusalem had, before the siege fled to Pella, and the neighbourhood, which city probably became the seat of the Bishop.

The scheme laid down in this work indeed neither requires, on the one hand, nor is it weakened on the other, by, a Diocesan Episcopacy in either of the Apostles. St. Peter has been said by some to have been Bishop of Antioch: and St. John is generally regarded as having been the Metropolitan of Asia. But neither case takes from the probability, and suitableness, of St. James having been made Bishop of Jerusalem: that the Church establishment in the holy city might be made a model for all succeeding ones.

The Council of Jerusalem. A.D. 52.

The authority of St. James, as the resident Apostle, or Diocesan Bishop of Jerusalem, and the platform of the new-established Metropolitcal Church, are exemplified by the proceedings of the first general Council, held in that city about A.D. 52, or nineteen years after the ascension.

The occasion of this measure was as follows. During the stay of Paul and Barnabas at Antioch, which was for a space of six or seven years after the Episcopal circuit taken by them, an erroneous

doctrine was attempted to be introduced, that, if not opposed, might have been attended with the most serious consequences, 'in causing divisions', and weakening the faith of the newly founded Churches.

Although Paul did, on a particular occasion, and even at a subsequent period, (A.D. 53,) circumcise his disciple Timothy, 'because of the Jews which were in those quarters'⁹, he being the son of 'a Jewess'; yet did he refuse to have Titus submit to this rite, he being a Gentile, because this was expected of 'false brethren, brought in unawares' amongst them, 'who came in privily to spy out the liberty' they enjoyed 'in Christ Jesus', and to 'bring them into bondage'¹.

St. Luke describes the affair as arising with 'certain men', of the sect of the Pharisees, against whose 'leaven' of doctrine Christ had cautioned his disciples²: 'who came down from Judea, and taught the brethren, saying, 'except ye be circumcised after the manner of Moses ye cannot be saved'³. This error Paul, in particular, strenuously opposed. To them, he says, 'we gave place 'by subjection, no not for an hour'! But it appears to have had its effect on some 'who seemed to be somewhat'⁴; for even Peter, when he was at Antioch during this commotion, (if it be the Apostle Peter that Paul alludes to,) actually temporised on the business; and instead of 'eating

⁹ Ac. xvi. 1, 3.

¹ Gal. ii. 1—4.

² Matt. xvi. 6. with 12.

³ Ac. xv. 1, 5.

⁴ Gal. ii. 5, 6.

with the Gentiles', as usual, 'withdrew, and separated himself' from them, 'fearing them which were of the circumcision'. This made others 'dissemble' also; 'insomuch that Barnabas (even) was carried away with their dissimulation'. Paul, on this, 'withstood' Peter 'to the face'; and remonstrated with him, that he 'a Jew, living after the manner of the Gentiles', should 'compel the Gentiles to live as the Jews!' knowing that none could be 'justified by the works of the Law, but by the faith of Jesus Christ'⁴.

After there had been 'no small dissension and disputation' on the subject, it was resolved by the Church, not improbably at the suggestions of the Holy Ghost, as the Apostle declares he 'went up by revelation'⁵, that 'Paul and Barnabas, and certain other of them', Titus among the number⁶, and probably other inferior Ministers 'should go up to Jerusalem, unto the Apostles, and Elders', to the original Apostles—'them who were Apostles before' Paul⁷, that these heads of the Church, the members of the *first Order*, with 'the Elders'—those of the *second Order*, (the Deacons, as such, taking herein no part,) might consider, and determine 'about this question'⁸.

The delegation, so composed, and going on such a mission, were escorted 'on their way by the Church'; a custom from this time becoming common⁹; and as 'they passed through Phenice,

⁴ Gal. ii. 11—16.

⁵ Gal. ii. 1. 2.

⁶ Gal. ii. 1.

⁷ Gal. i. 17.

⁸ Ac. xv. 2.

⁹ See Rom. xv. 24. and 1 Cor. xvi. 6. with Ac. xx. 38. & xxviii. 15.

and Samaria', they publicly declared 'the conversion of the Gentiles'; and by the intelligence 'caused great joy unto all the brethren'⁰.

On their arrival at Jerusalem, 'they were received of the Church', probably by a select number from each of the several congregations now there established, and by 'the Apostles, and Elders'; to whom they declared, as well 'all things that God had done with them', as the purport of their present mission. For, said they, 'there rose up certain of the sect of the Pharisees who believed'—men averse to part with any of their ceremonies, and traditions, who asserted—'that it was needful to circumcise them, (the converts to the Christian faith,) and to command them to keep the law of Moses'¹.

On this 'the Apostles, and Elders', at a set time, 'came together, to consider of the matter': and it is evident, from every circumstance connected with the proceedings of this, the first great Council of the Christian Church, that the question was regarded as one of vital importance, and worthy to be decided with the most mature deliberation. It is not improbable that this had brought many of the Apostles to Jerusalem, for it is most likely that their separation, and dispersion, had taken place some time before this event. John, and Peter, certainly were of the number present², and the Assembly found occasion, perhaps, to meet

⁰ Ac. xv. 3, 4.

¹ Ac. xv. 4, 5.

² See Gal. ii. 9.

more than once, in order fully to discuss, and consider the subject.

The younger, it would appear, gave their opinion first: 'and when there had been much disputing'—much variety of opinion, and sentiment, Peter, the Apostle of the Circumcision³, one, therefore, whose decision in favor of the Christian law of liberty could not but have great weight, 'rose up', and, evidently referring to the important fact of the conversion of Cornelius, reminded them how 'God had made choice among them'—the Apostles, 'that the Gentiles by his mouth should hear the word of the Gospel, and believe'. Declaring that God 'bare them witness; giving them the Holy Ghost', equally, and without 'difference'; 'purifying their hearts by faith'. 'Why, therefore, tempt ye God, (said he) to put a yoke upon the neck of the disciples, which neither our fathers, nor we, were able to bear'? At this stage of the business Barnabas and Paul spoke; and 'all the multitude kept silence, and gave audience to them', while they now, publicly, declared 'what miracles, and wonders God had wrought amongst the Gentiles by them'; thus confirming the fact, mentioned by Peter, of the Holy Spirit being conferred upon the believing Gentiles, although uncircumcised.

After all who were desirous of speaking had given their sentiments, and had 'held their peace', James, as the Bishop, 'answered', or summed up

³ Gal. ii. 6.

the whole, in terms of authority, saying—‘Men ‘and brethren, *hearken unto me!*’ Then referring to what Peter had declared of God’s first visitation of the Gentiles, and making them ‘a people for his name’, according to ‘the words of the prophets’, he pronounced the sentence of the Church in these words, ‘Wherefore *my sentence*’—my decision ‘is, that we trouble not them’, those of the Gentiles who are ‘turned to God’, but only that we direct them—‘that we write unto them, that they abstain from pollutions of idols’, (from meats ‘offered unto idols’⁴;) ‘from fornication’, as hitherto but indifferently considered amongst them, and committed even in their religious rites; ‘from things strangled; and from blood’, from flesh with the blood in it, which, without the blood, it was lawful to eat; and, more particularly from the blood itself. To these things which alone they were thus denied, as forbidden by the law of Moses, even to Jewish proselytes, James reconciles their obedience, by reminding them, that the law of Moses was ever—‘of old time’, and to that period, preached and ‘read, in the Synagogues on the Sabbath-day’⁵.

It must be observed that the word (*gr.*) James uses to express his ‘*sentence*’, or decision, is used also by the sacred historian, when referring to the decree itself—‘the decrees *ordained* of the Apostles, and Elders’⁶, ‘we have *concluded* that they observe’, &c.⁷ St. Paul too, makes use of the same

⁴ 1 Cor. viii. 1–4–8. ⁵ Ac. xv. 6–21. ⁶ Ac. xvi. 4. ⁷ Ac. xxi. 25.

word in excommunicating an offender, 'I have *'judged*, (or decided) already concerning him, in the name of our Lord Jesus Christ; to deliver such a one unto Satan'⁸.

To the decision of James the Assembly, without further discussion, or hesitation, agreed; and in order to give more weight to the decree, it pleased the Apostles and Elders, with the whole Church, to send chosen men of their own company to Antioch, with Paul and Barnabas; these were 'Judas, surnamed Barsabas, and Silas', who were 'prophets'—'chief men among the brethren',—members of the *second Order*, clearly not of the *first*: and apparently some others probably of the *third Order* with them⁹. The decree was drawn up in the form of a letter, addressed by the 'Apostles, and Elders, and brethren', 'to the brethren of the Gentiles in Antioch, and Syria, and Cilicia'. In this they disclaim the doctrine of those 'who went out from them', pretending to be sent by them, and refer to Judas and Silas, men who had 'hazarded their lives for the name of the Lord Jesus Christ', whom they had sent, with their 'beloved Barnabas and Paul', and who should 'tell them the same things by mouth'. 'For it seemed good to the Holy Ghost', as the Assembly concluded from the cases of Cornelius, and his company, and of the Gentiles converted by Paul, and Barnabas, and in which sentiment the Assembly joined,—'and to us', to lay no greater burthen

⁸ 1 Cor. v. 3, 4, 5.

⁹ Ac. xv. 33. with 34.

than the 'necessary things' therein, and above, mentioned. 'From which (said they) if ye keep 'yourselves', (or, 'keeping yourselves'—as in fact ye have done,) 'ye shall do well'⁰.

When these came to Antioch, and had gathered 'the multitude'—the Church, 'together', they communicated the decree, and 'delivered the epistle', at which the whole greatly 'rejoiced'. Judas and Silas, also, 'being Prophets', or authorised Ministers, as the historian, with care, seems to remark, 'exhorted the brethren with many words, and confirmed them' in the faith. Having 'tarried there a space', the members of the Church of Jerusalem, except Silas, who chose to abide at Antioch, returned thither, with intelligence 'to the Apostles'. Paul, and Barnabas continued there likewise, 'teaching and preaching the word of the Lord', in which they were assisted by 'many others also'; the state of the Church in this city, and the numerous congregations of which it now consisted, as its bright exemplar, Jerusalem did, requiring an accession to the number of its efficient Ministers¹.

This, the first solemn decree passed by the Christian Church, it may be remarked, as harmonising with all that has been said on the subject of the *identity* of the 'Church of the living God', may be considered as relating principally to those Gentiles who had been proselytes to Judaism, and are mentioned by Moses himself under various titles.

⁰ Ac. xv. 22—29.

¹ Ac. xv. 30—35.

And the forbidding such things, the chief of which derive their unlawfulness from the Mosaic regulations, and thus solemnly, at this time, may perhaps be considered as a compromise between the sentiments of those who held altogether with the law of Moses, and those who considered themselves as made free from it: or as, in fact, an intermediate step between the rigid ceremonies of the Law not yet abolished, and that 'perfect law of liberty', as St. James himself, on a future occasion, terms it², to which the Christians should ultimately attain.

This, then, will account for some parts of St. Paul's conduct that otherwise appear difficult to be reconciled. Circumcision was thus, by authority, declared not to be necessary, as essential to salvation; while other Mosaic rites were recommended as matters worthy of Christian observance. St. Paul, therefore, in accordance with this, at one time directs circumcision, as in the case of Timothy: and in another equally notable instance, that of Titus, refuses it. He seems to give a reason on the whole subject, in his declaration to the Corinthians. 'All things (says he) are lawful for me, but all things are not expedient; all things edify not'. Again he advises to eat 'whatsoever is sold in the shambles, asking no question for conscience sake': and to do the same, also, with respect to 'whatsoever is set before' them at a feast, given by those 'that believe not'. But if they are told—'This is 'offered in sacrifice to idols', then to 'eat not'; both

² Jas. i. 25.

‘for his sake that showed it, and for conscience sake’. ‘Conscience (as he explains) not thine own, but of the others; for why is my liberty judged of another man’s conscience’? He concludes—‘Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God’; but ‘give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God. Even as I (says he) please all men, in all things, not seeking mine own profit, but the profit of many, that they may be saved’!

These sentiments, with others of a similar kind, it must be observed, are in St. Paul’s first Epistle to the Corinthians, written probably six or seven years subsequent to the holding of the Council of Jerusalem³.

³ 1 Cor. x. 23—33. and see 1 Cor. viii. throughout.

CHAPTER XXII.

THE APOSTOLIC EPISCOPACY *Continued.*

THE APPOINTMENT, AND PREACHING OF THE INFERIOR MINISTERS.—FOUNDATION OF THE CHURCHES AT SAMARIA, AND AT ANTIOCH.—EPISCOPAL CIRCUIT OF PETER.—THE SEPARATION OF THE APOSTLES, AND THEIR PROVINCES, OR BISHOPRICKS.—EPISCOPAL CIRCUIT OF PAUL AND BARNABAS.—THEIR SEPARATION FROM EACH OTHER.

The appointment, and preaching of inferior Ministers.

WHILE the Episcopal body resided at Jerusalem, they ordained, (it cannot be doubted) inferior members of the Ministry, by whom the gospel was preached in the immediate neighbourhood, and new Churches founded. Of the acts of the seven Deacons, those of two are particularly recorded. Of one of them the course was arrested before he could even leave Jerusalem; the other was permitted to be the instrument of laying the foundation of the Christian Church at Samaria. Besides these Deacons, there were others, probably of a higher Order, the *second*, by whom, on

the persecution breaking out at Jerusalem, they being thereby 'scattered abroad', the good tidings of salvation were carried through a much wider circuit, but they still confined their labours to the Jews only.

The zeal and exertions of Stephen were most eminent. 'Full of faith and power', he began to do 'great wonders and miracles among the people', preaching Jesus of Nazareth, in the Synagogues. This he did with such success that some of the Jews,—'certain of the Synagogue', who 'disputed with him, not being able to resist the wisdom, and the spirit by which he spake, suborned men', who testified against him—'This man ceaseth not to 'speak blasphemous words against this holy place, 'and the law; for we have heard him say, that this 'Jesus of Nazareth shall destroy this place, and 'shall change the customs which Moses delivered 'us'¹.

Although thus accused of blasphemy against Moses and the Law, they 'that sat in the Council', (in Moses' seat,) instead of perceiving any token of conscious guilt, to their astonishment, 'saw his face as it had been the face of an angel'. And being permitted to make his defence, he entered into a history of the Church from the time of their great forefather Abraham; referring in detail to his being called out of his own country, to the history of Joseph, the sufferings of the children of Israel in Egypt, and their deliverance therefrom

¹ Ac vi. 8—11.

by Moses, his promise of the 'Prophet' that should be, the giving of the Law on Mount Sinai, the rebellions and provocations of the house of Israel, and the building of the Tabernacle, and 'House' of God, by Solomon. Concluding with an application to them—'stiff-necked and uncircumcised in heart, and ears', always 'resisting the Holy Ghost as their fathers did', and persecuting and slaying the prophets, 'which shewed before of the coming of the Just One'; of whom they had now been 'the betrayers and murderers'!—they, who thus charging others with blasphemy against Moses, had 'received the Law by the disposition of angels', and had 'not kept it'!

While they of the council, hearing 'these things', were 'cut to the heart', and 'gnashed on him with their teeth', Stephen 'being full of the Holy Ghost, looked up to heaven, and was favoured with a miraculous sight of his Lord: when he exclaimed,—'behold, I see the heavens opened, and the Son 'of man standing on the right hand of God'! Stopping their ears at what they affected to consider as blasphemy, they 'cast him out of the city, and stoned him'. At this time the furious persecutor, Saul, afterwards the Holy Apostle, is first introduced, as holding the clothes of the witnesses, and consenting unto his death². The body of Stephen was 'carried to his burial', and 'great lamentation was made over him', by 'devout men'; probably inferior Ministers, or helpers in the

² Ac. vii. 1–59. viii. 1. with xxii. 20.

Church, '*the young men*², who performed the same office, as if expressly belonging to them, in the cases of Ananias, and Sapphira.

On the general persecution of the Church at Jerusalem, which followed this violence, many fled, and particularly a considerable number of clerical members, the proceedings of some of whom are specifically recorded. Of these, and that most in detail, the preaching of Philip is noticed, and through him was the, as yet, second great Christian Church—that of Samaria, founded.

Foundation, and establishment of the Church at Samaria.—Philip, another of the Seven, 'went down to the city of Samaria, and preached Christ unto them', and performed many miracles. 'And there was great joy in that city', and they 'believing Philip who preached the things concerning the kingdom of God, and the name of Jesus Christ, were baptized, both men and women'³. When this was reported to 'the Apostles, who were at Jerusalem',—when they heard the good tidings 'that Samaria had received the word of God', they delegated two of their body—Peter and John, who went down, and 'laid their hands on them, and they received the Holy Ghost'⁴.

In this transaction is to be seen a great feature in the economy of the new Christian establishment. Philip the Deacon founded the Church by preaching, and baptizing; but it was necessary for an

² Ac. viii. 2. v. 6. 10.

³ Ac. viii. 5. 12.

⁴ Ac. viii. 14. 17.

Apostle to ratify this, and confirm the believers; and it was by imposition of the hands of some of the higher order, that 'they received the Holy Ghost'. After this the Apostles, on their way back to Jerusalem, 'preached the gospel in many villages of the Samaritans'.

Philip proceeded, under the divine direction, towards Gaza; and was directed by 'the Spirit' to join himself to the chariot of a noble Ethiopian, the treasurer of Candace, the Queen, and a man 'of great authority', who was on his return from Jerusalem', whither he had gone 'to worship'⁵. As this nobleman was 'sitting in his chariot', reading in the prophet Esaias, the remarkable prediction of the humiliation, and suffering of the Lord Christ⁶, Philip joined himself to him, and on his asking for instruction, 'began, at the same scripture, to preach unto him Jesus'. Being convinced by what he heard, and making an open profession of faith', 'that Jesus Christ is the Son of God', Philip baptized him, and 'he went on his way rejoicing'. On the completion of the transaction, Philip was 'caught away' from him, by 'the Spirit of the Lord', and carried to Azotus; 'and passing through, he preached in all the cities till he came to Cesarea'⁷. Of this place he probably became the resident Minister, and settled with his devout family; for nothing more is recorded of him in the sacred history, except his lodging St. Paul, and his company for 'many days', in his house at

⁵ Ac. viii. 25-27.

⁶ Is liii 7-8.

⁷ Ac. viii. 29-40.

Cesarea; and his having 'four daughters, virgins, who did prophecy'⁸.

The next detailed account, and not subordinate in importance, is that of others of the Ministry, probably of the now *second* and *third Orders*, and who are described by the sacred historian as those 'that were scattered abroad upon the persecution which arose about Stephen'. These went first, 'throughout the regions of Judea, and Samaria', 'every where preaching the word'; but at length they travelled as far as 'Phenice, and Cyprus, and Antioch', preaching, however, as yet, to 'none but unto the Jews only'⁹.

Foundation of the Church at Antioch.—'When they were come to Antioch' then did they begin also to address themselves to 'the Grecians, (the Gentiles) preaching the Lord Jesus'. And as this is recorded by the sacred historian immediately after the notable conversion at Cesarea, it may be supposed that the general commission of the Ministry was now considered as extending to the Gentiles. Their success herein was conspicuous; for 'the hand of the Lord was with them, and a great number believed, and turned unto the Lord'¹⁰.

These preachers may be regarded as 'prophets, and teachers', ordained to both the (now) *second*, and *third*, Orders, the former being the increased members of the Seventy, and the latter the

⁸ Ac. xxi. 8, 9.

⁹ Ac. viii. 2, 4. xi. 19.

¹⁰ Ac. xi. 20, 21

newly made Deacons. That all the members of the Church, either lay or clerical, did not leave Jerusalem, seems necessarily implied by the manner in which the burial of Stephen by the 'devout men' is mentioned, and the 'havock' that Saul made amongst them¹; while that those that were scattered abroad, were properly ordained, and fully authorized to perform what it is recorded they did, may be gathered from the implied terms of their commission, the success that attended their preaching, and their having their proceedings recognised, and confirmed, by the Apostolic body.

First, as to their apparent commission. They 'went every where preaching the word'—'preaching the Lord Jesus'², as Philip also had done, of whose qualifications there can certainly be no doubt, This was also to 'none but unto the Jews only'³, which is precisely according to the commission that was delivered to the first preachers, and under the same limitations⁴; and to which every member of the sacred hierarchy appears to have adhered⁵.

Secondly, their efforts were blessed with success. 'The hand of the Lord was with them, and a great number believed, and turned unto the Lord'⁶. A result which it may be pronounced, positively, is never found in the sacred history to have attended any unauthorised preaching, or to follow the presumptuous interference of those who would run without being sent.

¹ Ac. viii. 2, 3.

² Ac. viii. 4. xi. 20.

³ Ac. xi. 19.

⁴ Matt. x 5. 6. Ac. xiii 46. xxviii. 25—28.

⁵ Ac. xxvi. 20.

⁶ Ac. xi. 21.

And *lastly*, the legitimacy of their preaching is recognised by the Apostolic college, in the same manner as is that of Philip, one solemnly ordained by them⁷: for when they heard of it—when ‘tidings of these things came unto the ears of the Church which was in Jerusalem’, as they had on the former occasion sent two of the original body, Peter and John, so now they sent forth an eminent member of their society, Barnabas, ‘a good man, and full of the Holy Ghost, and of faith’; who, when he had ‘seen the grace of God, was glad, and exhorted them all that with purpose of heart, they would cleave unto the Lord’,—that they would continue stedfast in the faith. In consequence of this, numbers of additional converts were made,—‘much people was added unto the Lord’⁸, the common result of the exertions of the authorised Ministry at this time, that which had attended the preaching of the original Apostles themselves, and which is mentioned by the sacred writer in the very same words—‘believers were the more added to the Lord’⁹.

If these three circumstances be not admitted as sufficient evidence, in the absence of a formal assertion, of an appointment, and ordination to the Ministry, then may the title to the sacred office be questioned of almost all the immediate successors of the Apostles. Of Barnabas, of Titus, and of every one but Timothy, of whose ordination alone express mention is made. Indeed were the

⁷ Ac. vi 6.

⁸ Ac xi 22–24.

⁹ Ac. v. 14. and ii. 41.

argument carried but a little farther, even his ordination might be denied. It might be denied that 'the gift of God' he received, either by the 'putting on of the hands of the Apostle', or the 'laying on of the hands of the Presbytery'⁰, was what is generally considered as conveyed by such ceremony.

The success which followed the preaching of the gospel at Antioch, seems to have caused the determination of Barnabas to go to Tarsus, for Saul, to assist him in the work; whom, when he had found, he brought with him to Antioch, and during 'a whole year they assembled themselves with the Church'¹. At this time Barnabas may be regarded as now enrolled in the Apostolate, or *Episcopate*; which, since the accession of St. Paul, is to be considered as unlimited in point of number. These additional Apostles went forth also 'by two', as Peter and John had done, in the like case, and according to the original pattern². This indeed seems to have been peculiarly necessary in the case of Antioch, the city of the Gentiles, and in which the disciples were 'first called Christians'; for they were there fully employed, and 'taught much people'³.

At this period certain 'prophets' came from Jerusalem to Antioch: one of whom, Agabus, 'signified by the Spirit that there should be a great dearth throughout the land'; on which, the disciples at

⁰ 2 Tim. i. 6. 1 Tim. iv. 14.

² Mar. vi. 7.

¹ Ac. xi. 22—26.

³ Ac. xi. 26.

Antioch, emulating the zeal and liberality of the earlier converts, 'determined to send relief unto the brethren at Judea', who were more exposed to Roman rapacity, and extortion. 'Every man according to his ability', therefore, contributing, they transmitted their bounty 'to the Elders by the hands of Barnabas and Saul'⁴.

This appears to be the first time in which the title of '*Elder*' is applied to any member of the Christian priesthood: and in the present instance, it is by no means improbable that the 'Elders' meant the Apostles, or Apostolic body in general, since they themselves sometimes took the title⁵. They might, too, have been 'the Presbytery', 'with the laying on' of whose hands, together with those of St. Paul, Timothy was ordained⁶, and probably to the *second* Order. But if the analogical reasoning of this work be correct, the most natural construction is, that these 'Elders' were acting under the Apostles, or the Episcopal college, as they, in subsequent transactions, appear to have been attached to James, the resident Bishop; and that they formed, therefore, the incipient second permanent Order—the Presbyters, in the new-established Church.

The Episcopal visitation of Peter. A.D. 38—41.

An Episcopal circuit of Peter, about five years

⁴ Ac. xi. 27—30.

⁵ 1 Tim. iv. 14. 2 Tim. i. 6.

⁶ 1 Pet. v. 1. and see Philemon 9.

after the resurrection, is particularly recorded: and as he was of an acknowledged eminency in the Apostolate, and this took place in the immediate neighbourhood of Jerusalem, the metropolis, he may, herein, have acted in somewhat of a metropolitical capacity. This journey, too, is more remarkable, and must ever be held in memory by the Church, since, during its progress, although 'the gospel of the circumcision' was peculiarly committed' to Peter, Christ 'working effectually' in him 'to the Apostleship of the circumcision'⁷, the door was thus opened by him to the Gentiles, with 'the keys of the kingdom of heaven', given to the Apostles through him⁸.

The Churches at Lydda, and Saron. A.D. 38. — As Peter, then, in his progress, 'passed throughout all quarters', he visited the Church at Lydda, which had probably been founded by some of the dispersed Ministers about four years before. His visit was therefore, apparently, an Episcopal one to them; 'he came down to the saints who dwelt at Lydda'. Here performing a miraculous cure in the name of 'Jesus Christ', on a man sick of the palsy, who had kept his bed eight years, saying, 'Jesus Christ maketh thee whole'! the effect of it was such, that all the inhabitants of the neighbourhood—'all that dwelt at Lydda, and Saron', were immediately converted to the faith, 'and turned to the Lord'⁹.

⁷ Gal. ii. 7, 8. ⁸ Matt. xvi. 19. with xviii. 18. ⁹ Ac. ix, 32-35.

The Church at Joppa. A.D. 38.—While Peter remained at Lydda, the Church—‘the disciples’, at Joppa, which was not far distant, sent to entreat him to hasten his journey to them, under the distress they were in from the death of one of their members—‘a certain disciple named Tabitha, or Dorcas’, a woman ‘full of good works, and alms-deeds’. Yielding to their entreaties Peter went, and after praying raised her up, and ‘presented her alive’ to ‘the saints and widows’. The knowledge of this had a similar effect, a great accession to the Church was the consequence—‘many believed in the Lord’. And here Peter continued for a considerable time—‘he tarried many days’^o, not less, if he did not return in the interval to Jerusalem, than between two and three years.

The Church at Cesarea, and conversion of Cornelius. A.D. 41.—At this time a peculiar revelation of the grace and mercy that awaited him, was made to Cornelius, a Gentile; a centurion, residing at Cesarea, ‘a devout man, and one that feared God with all his house, who gave much alms, and prayed to God alway’. ‘About the ninth hour of the day’, the hour of evening prayer, an angel appeared ‘evidently’, or plainly, to him, in a vision, and, announcing the acceptance of ‘his prayers, and his alms’, directed him to send to Joppa, and call for Simon Peter, who should tell him what he ‘ought to do’. He, therefore, obediently

^o Ac. ix. 36—43.

sent thither 'two of his household servants, and a devout soldier of them that waited on him continually'.

In the mean while, and as these messengers drew near to the city, Peter, following the custom of David, and of Daniel, was praying upon 'the housetop', 'about the sixth hour', or at noon; when falling 'into a trance', he saw a vision, which, under the divine instruction, went to lessen his prejudices in favour of the Mosaical, and legal institutions, and to open a way for the extension of the gospel to the Gentiles. In obedience to 'the Spirit', who spake to him, and bade him 'go, doubting nothing', he went away with the men who were sent for him, together with 'certain brethren', six of them, from Joppa, accompanying him¹, who, if Peter's rank, and peculiar eminency as an Apostle, and the harmony of scripture be considered, may be regarded, some, or all of them, as inferior Ministers attending upon him during his journey.

Being informed by Cornelius of the cause of his sending for him, he preached Christ crucified to him, and to the 'many that were come together',— 'his kinsmen and near friends'²; and while speaking to them, and declaring, that 'through his name whosoever believeth in him should receive remission of sins', 'the Holy Ghost fell on all them who heard the word', and they 'spake with tongues, and magnified God'. This was greatly

¹ Ac. xi. 12.

² Ac. x. 24, 27.

to the astonishment of those 'of the circumcision who believed, as many as came with Peter', that 'the gift of the Holy Ghost' should be 'poured out' also upon the Gentiles. Then the Apostle 'commanded them to be baptized in the name of the Lord'³.

Here it is to be noticed that the angel did not himself preach the gospel, or proclaim the glad tidings of his acceptation, and salvation to Cornelius, but that this was left to an authorized Minister, and that Minister, not the hereafter eminent 'Apostle of the Gentiles'⁴, but Peter, who was appointed to the 'Apostleship of the circumcision'⁵. Thus was greater honour done to this devout Gentile, by the selection of such a person for the office; and a satisfactory explanation of the matter could be given by Peter to his brother Apostles, and to the Church.

This he, in fact, found it necessary to do; for on his return to Jerusalem, 'they that were of the circumcision contended with him', for going in to 'men uncircumcised, and eating with them'. But Peter 'rehearsed the matter from the beginning, and expounded it by order, unto them'. And when he described that 'the Holy Ghost fell on them', as on the Apostles 'at the beginning', then said he, 'remembered I the word of the Lord, how 'that he said, John indeed baptized with water, 'but ye shall be baptized with the Holy Ghost. 'Forasmuch then as God gave them the like gift,

³ Ac. x. 1—43.⁴ Rom. xi. 13.⁵ Gal. ii. 8.

‘what was I (said he) that I could withstand God’? This was sufficiently convincing to them as to the divine will, and they, therefore, ‘held their peace’ on this head, and ‘glorified God: saying—‘then ‘hath God also to the Gentiles granted repentance ‘unto life’⁶!

It is also to be noticed that the act of baptizing the new Gentile converts was not done by Peter himself, for it was not his proper office; but ‘he commanded’ it to be done. The ceremony was not improbably performed by Philip, the Deacon, who, as it may be gathered, was at Cesarea at this time. This circumstance gives strength to the reasons above offered, that the different acts of the priesthood were, at this period, and ever afterwards, performed by the proper respective officers, each according to his vocation, and ministry.

*The Separation of the Apostles, and their Provinces,
or Dioceses.*

The Apostolic commission—“Go ye into all ‘the world, and preach the Gospel to every creature’⁷, was given to the body at large, that they should be the promised ‘witnesses’ unto the Saviour, and the bearers of the glad tidings of salvation ‘unto the uttermost parts of the earth’⁸. This was but in furtherance of the divine promise, for it was to be ‘uttered even to the end of the earth’.

⁶ Ac. xi. 1—18.

⁷ Mar. xvi. 15.

⁸ Ac. i. 8.

‘Say, ye ‘The Lord hath redeemed his servant Jacob’! Even this was to be considered but as a ‘light thing’—‘to raise up the tribes of Jacob’, for Christ was to be ‘for a light to the Gentiles’, and ‘salvation unto the end of the earth’⁹. In conformity with this it is afterwards declared by St. Paul, that the gospel, which he was then addressing to the Colossians, had ‘come to them as it was in all the world’, had been ‘preached to every creature which is under heaven’¹⁰, that the ‘sound had gone ‘into all the earth’, and the ‘words unto the ends of the world’¹. Surely it cannot be doubted that every individual Apostle took ‘part of this ministry’; and, after the separation of the body at Jerusalem, proceeded to his proper ‘Bishoprick’², and went as an ‘Ambassador for Christ’, an ‘able Minister of the New Testament’³.

During the stated residence of the Apostles at Jerusalem for the season proposed, it is probable that some of them made occasional visits to the neighbouring Churches; regularly accompanied by inferior Ministers, for the purpose of ‘confirming the Churches’⁴; that is, as in another place mentioned, ‘confirming the souls of the disciples, and exhorting them to continue in the faith’; and for the further purpose of *ordaining* ‘Elders in every Church’, or Church by Church, as they proceeded⁵. Yet, for the reasons stated in the former

⁹ Is. xlviii. 20. xlix. 56.

¹⁰ Col. i. 23.

¹ Rom. x. 18.

² Ac. i. 17, 20.

³ 2 Cor. v. 20. iii. 6. and consider iv. 5. vi. 1. Eph. iii. 8. Jam. i. 1.

1 Pet. i. 1.

⁴ Ac. xv. 41.

⁵ Ac. xiv. 22, 23. see xv. 32. xvi. 5.

chapter, and from the analysis there given⁴, it appears not to have been considered necessary by the Holy Spirit, to detail, or even to notice the proceedings of most of the others of them, although the preaching to the Gentiles by St. Paul, and Barnabas, the extra Apostles, is so minutely detailed.

History has, however, preserved traditions of the course taken by the Apostles severally, and supposes that their circuits, or Bishopricks, were settled, as the choice of Matthias was, by the lot.

PETER, or *Simon Peter*, who is uniformly first named by the Evangelists, and by St. Matthew with a particular emphasis—‘the first, Simon’⁵, is supposed to have visited the Jews dispersed in *Greece, Thracia, the Lesser Asia, Babylon*, and the *East*, at the time Paul was taken to Rome. By the Popish writers he is supposed to have been Bishop of *Antioch* seven years, and of *Rome* twenty-five years. But from the silence of Paul, in his Epistle to the Romans, as to the presence of Peter there, from Peter’s own silence in his general Epistle, and from the facts that are recorded in the sacred history, this supposition is fairly questionable. Peter was cast into prison at Jerusalem, A. D. 44, and he was present at the Council of Jerusalem, A. D. 52, so that if after this he was Bishop of Antioch seven years, he could have been Bishop of Rome for a much less period only, because he suffered martyrdom about A. D. 65, or at the very latest,

⁴ See ch. xx.

⁵ Matt. x. 2.

according to the same computation, A. D. 68. And it seems far more probable that, as 'the Apostle of the circumcision', he should have taken a circuit amongst the dispersed Jews, to whom also his Epistles seem addressed⁶, than have been fixed in Rome amongst the Gentile converts. Peter suffered martyrdom, by crucifixion with his head downwards, at *Rome*, in the reign of Nero.

ANDREW, the brother and companion of Peter, in the arrangement made under the divine Episcopacy, when the Apostles were called, and sent out, 'by two and two'¹, and who from his being the earliest disciple of the Lord, was generally termed *protokletos*, or the '*first called*', had, for his province, *Scythia*, and neighbourhood. Returning to *Byzantium*, or Constantinople, he founded a Church there, of which he made an eminent disciple, called by St. Paul 'Stachys, my beloved'², the first Bishop: and here it is said the Apostles continued two years, preaching the gospel with the greatest success. That afterwards he also travelled over *Thrace*, *Macedonia*, *Thessaly*, *Achaia*, and, according to some, *Epirus*; and at length suffered martyrdom by crucifixion at *Patræ* in *Achaia*.

JAMES, generally styled '*the great*', either from his age, or some superior honour, more early suffered martyrdom than any of the other Apostles, being 'killed with the sword' by Herod A. D. 44³,

⁶ See 4 Horne's Introd. pt. 2. ch. 4. sec. 3.

¹ Mar. vi. 7. and see Matt. x. 2-4. Mar. iii. 16-19. Lu. vi. 14-16.

² Rom. xvi. 9.

³ Ac. xii. 2.

probably before the general separation took place. He is, however, said by Jerome to have preached to the *dispersed Jews*, by which he is supposed to have meant, the Jewish converts of that period, who fled on the persecution after the death of Stephen. But the Spanish tradition that St. James went into Spain, Portugal, and even to Britain, or Ireland, seems contrary to all probability, and the analogy of the sacred history.

JOHN, the brother and companion of James, and probably, with Andrew, a disciple of John the Baptist, the youngest of all the Apostles, and the most favoured disciple of his Lord, seems particularly to have attached himself to Peter, after the resurrection, with whom, in conjunction with his brother James, he also had been generally joined by our Lord, when he went without the body at large, on any particular occasion. John, with Peter, made the first Apostolic or Episcopal visitation out of Jerusalem; going down to *Samaria*, to confirm the converts baptized by Philip: and to the three, apparently; 'James, Cephas, and John' as 'pillars', Paul addressed himself.

The *lesser Asia*, in particular, seems to have fallen to the lot of St. John. He is supposed to have resided principally at Ephesus, and to have planted Churches at Smyrna, Pergamos, Laodicea, and other places. He is supposed, also, by some to have gone into *Parthia*, his first Epistle being, as it is said, anciently addressed to the Parthians; and by the Jesuits to have planted a

Church among the *Bassoræ*, a people in India. He is said partially to have suffered martyrdom under Domitian, by being thrown into a cauldron of boiling oil; but miraculously surviving this, he was banished to the Isle of *Patmos* in the Archipelago, where the Revelations were made, the subject of the last book in the Sacred Canon. On the death of Domitian, he returned to Ephesus, from whence he wrote his 'Gospel'; and at length died peaceably A.D. 100, in about the 99th year of his age.

PHILIP, of whom but little is recorded in the Gospels, but which little seems to prove a considerable intimacy with our Lord⁴, it is supposed took the *Upper Asia* as his province, that he also preached in *Scythia* with great success, and that in the latter part of his life he came to a rich but idolatrous city, *Hierapolis*, in Phrygia, where he suffered martyrdom, by being hanged against a pillar.

BARTHOLOMEW, his companion in the Apostolate, is supposed by some to be NATHANIEL, because, though frequently mentioned by the other Evangelists in their narratives, he is never named by St. John; while on the other hand, Nathaniel is mentioned by this Evangelist, as one of the disciples to whom 'Jesus shewed himself', after his resurrection, 'at the sea of Tiberias'⁵, but is not noticed by either of the others: and because also such honourable testimony is borne of this disciple by

⁴ See Jo. vi. 5—7. xii. 22. xiv. 8. &c.

⁵ Jo. xxi. 1, 2.

our Lord himself—‘Behold an Israelite indeed in whom is no guile’! To which may be added Nathaniel’s confession of the Saviour’s divinity, and the promise in consequence made to him⁶. Of this Apostle it is said that he went as far as *India*, on this side the Ganges, that he there left St. Matthew’s Gospel, as this was afterwards found by Pantæmus, the preceptor of Clemens of Alexandria, on his travels into that country, that Bartholomew afterwards joined Philip, his former fellow Apostle, at *Hierapolis*, from whence he went to *Lycaonia*, and then to *Albanople* in Armenia the Greater, where he suffered martyrdom by crucifixion.

MATTHEW, called also LEVI, is said to have preached about *Judea* for the first eight years after the ascension: during which time, according to the latest, and perhaps best opinions, as it is founded on internal evidence and analogy, he wrote his, the first, Gospel⁸. This sort of circuit he may have taken in common with all the other Apostles, for, perhaps, the great event that attended that of St. Peter’s, namely, the conversion of the eminent Gentile Cornelius, was a sufficient reason for recording that one circuit, and passing by all the others unnoticed. Not improbably the miracle he performed at Joppa, in raising the dead widow to life, the consequent conversion of ‘many’, and his long residence there, were also

⁶ Jo. i. 47-51. ⁷ Mar. iii. 16-19. Lu. vi. 14-16. and see Mar. vi. 7.

⁸ Bp. Tomline, and see 4 Horne’s Introd. pt. 2. ch. 2. sec. 2.

reasons for this distinct notice of the circuit, or Episcopal visitation of the chief Apostles. Analogy does, however, at least permit the supposition that the taking these lesser, and occasional circuits, was a common practice: and it is supported by what Peter and John did, on their return from confirming the converts at Samaria:—as they ‘returned to Jerusalem’, they preached the gospel in many villages of the Samaritans⁹. Matthew’s own province is supposed to have been *Ethiopia*, which some say he visited after having successfully planted Christianity in *Parthia*. Accounts differ as to the place and manner of his death, whether by martyrdom, or not, and whether in *Parthia*, or *Ethiopia*.

THOMAS, his fellow Apostle, is supposed also to have taken *Parthia* as his more settled province, and is said by Jerome to have preached to the *Medes*, *Persians*, *Baetrians*, &c. According to some he reached the Island of *Taprobane*, or *Sumatra*. Like so many of the others, he is said to have suffered martyrdom, being killed by a lance at *Calamia*, a city of India.

JAMES ‘*the less*’. It is doubtful whether this Apostle was the Bishop of Jerusalem, or not. If he was not there seems to have been no account recorded of his particular transactions⁰. He is be-

⁹ Ac. viii. 25.

⁰ See fully on this question, whether the Bishop was, or was not, an original Apostle, Lardner’s ‘History of the Apostles and Evangelists, writers of the New Testament’, under the head ‘St. James, the Lord’s brother’, chap. xvi.

lieved to have suffered martyrdom by a fuller's club, in a tumult raised in the Temple.

JUDE, THADDÆUS, or LEBBÆUS, his Apostolic fellow, is said, like Peter, to have taken a circuit round *Judea, Galilee, Samaria, and Idumæa, Syria, and Mesopotamia*, and according to some to have died peaceably there; while others say he went into *Persia*, and there suffered a cruel death from the superstitious Magi.

SIMON ZELOTES, or '*the Canaanite*', is said to have visited *Egypt, Cyrene*, and some parts of *Africa*, and according to some opinions, even *Britain*, where he suffered martyrdom by crucifixion.

With him was ranked at first the traitor, JUDAS ISCARIOT, who, as it is recorded, lost 'his Bishoprick', and was replaced by

MATTHIAS, the supplementary Apostle. He is supposed, after preaching with great success in *Judea*, to have gone to *Inner Ethiopia*, and there to have suffered martyrdom.

Episcopal Circuit of Paul, and Barnabas.

There was now a distinguished Church formed at Antioch, the members of which, probably, consisted for the most part of devout proselytes, converted by the preaching of Barnabas, and Saul, as this was subsequent to the conversion of Cornelius, an eminent fact of which they could not be there ignorant.

Of the clerical members of the Church, or of the heads of these, the sacred writer gives an ac-

count under the general title of 'Prophets and Teachers'. These were 'Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and Saul'¹. As the Law had gone forth from Sion,—was first there given to the chosen people, the Jews, it would appear, that the Gospel of the New Covenant preached to the Gentiles, was to go forth from Antioch. Here first were the followers of Jesus, called 'Christians'²: and in this city did the Christian religion so flourish for many ages, that it was called *Theopolis*—'the City of God', and the Church was considered at the first as chief amongst the Gentile Churches.

It is possible that these clerical officers, as they are thus mentioned indiscriminately, were all of them persons of some consequence. But such a kind of notice, as it is common in Holy Scripture, does not imply a perfect equality amongst them; and the whole history of Barnabas and Saul seems to warrant the supposition that they were, even at that time, superior to the others. The manner, indeed, in which the Church, and its members are spoken of—is thought to imply something not quite regular or common;—'Now there were in the Church *that was* at Antioch',—the Church then being there, or as it was *then* constituted, 'certain Prophets, and Teachers', and that probably, therefore, the Church did not yet possess the perfect *threefold Order*. But neither yet is it im-

¹ Ac. xiii. 1.

² Ac. xi. 26.

probable that it did; for Barnabas and Saul, eminent as they were, and peculiarly 'the Apostles of the Gentiles', might by this time be fully regarded by all in that light, and be stationed for a season in the Gentile world, as the original Apostles were at Jerusalem.

Whatever was the state of the Church, the transaction related in this chapter, considered in all its circumstances, and in relation to what had before been done by these Apostles, certainly cannot be regarded as an *ordination* of Barnabas, and Saul, either of an inferior, or superior kind. They were already eminent in the Ministry. Saul was not 'called to be an Apostle, but was 'ordained a preacher, and an Apostle' by the Lord Christ himself³: he was 'an Apostle, not of men, neither by man', 'separated' unto the Gospel, 'from his mother's womb'⁴. Like the original Apostles, he was audibly called by the Lord himself; and he had the same testimony as they had. God 'chose' him, that he should 'see that Just One, and should hear the voice of his mouth; in order that he might 'be his Witness unto all men of what he had seen, and heard'⁵. This privilege was repeated, on another occasion when he was praying in the Temple at Jerusalem: again 'in the night, by 'a vision', at Corinth; and once again at Jerusalem: and on these occasions the Lord was

³ Rom. i. 1, 5. and 1 Tim. ii. 7. with Ac. xxvi. 16, 17.

⁴ Gal i. 1. 15.

⁵ Ac. xxii. 14, 15. xxvi. 16. and ix. 17.

pleased to make particular communications to him, as he had habitually done to his predecessors⁷.

Saul had also, immediately after his appointment to the Ministry, however this was effected, and it may be easily allowed that in his case it was not done in the usual way, but altogether miraculously, preached to the Jews at Damascus, and 'at Jerusalem, and throughout all the coasts of Judea' before he began to preach 'to the Gentiles'⁸, which he then did with Barnabas, at Antioch, and they 'taught' in this very Church 'a whole year'⁹.

When, therefore, ten years after the conversion, and probable first ordination of Saul, while the whole community, or members of the clerical body attached to that Church, 'ministered to the Lord, and fasted, and 'the Holy Ghost said, 'Separate me Barnabas and Saul for the work 'whereunto I have called them'; and they (the others), after fasting and praying, 'laid their hands on them', and 'sent them away', this can only be regarded as the Church's investing them under the divine direction, with an important commission, and then offering a solemn recommendation to God of the Apostles thus peculiarly appointed by the Holy Ghost himself. In accordance with this it is said,—'they being sent forth by the Holy Ghost, departed'; and so, on the fulfilment of their mission, when they returned to

⁷ Ac. xxii. 18 xviii. 9, 10. xxii 11. and 1 Cor. xv. 8. 2 Tim. iv. 17.

⁸ Ac. ix. 20, 22, 27. xxvi. 20.

⁹ Ac. xi. 26.

Antioch, 'from whence they had been recommended to the grace of God, for the work which they fulfilled', and 'had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles'⁰.

Indeed, Saul's destination to this office had been before declared by Christ himself on his conversion, —'I will send thee far hence unto the Gentiles', &c.¹: and he claims his right on all occasions, grounded as it was on that which seemed essential in the case of the first Apostles—his having *seen the Lord*; 'Am I not an *Apostle*? have I not seen 'Jesus Christ, our Lord'²? Barnabas, or Joses, his fellow Apostle, was a Levite—a member of the Jewish Priesthood, and by birth a Cypriot. He had been early converted to the Christian faith, and like the other converts, had exemplified a truly Christian spirit by selling some 'land', and laying the produce 'at the Apostles feet', in order to its disposal amongst the more needy brethren³. His extraordinary call and appointment to the Apostleship, and Ministry, like that of Paul, may perhaps be accounted for by his possessing a natural sweetness of disposition, which might temper the zeal, and fire of his coadjutor, and this, with his having been born amongst the Gentiles—on Gentile ground, appears to have marked him as a very fit person for making converts among them, of which

⁰ Ac. xiii. 1—4. xiv. 26, 27.

¹ 1 Cor. ix. 1.

² Ac. xxii. 21. xxvi. 17

³ Ac. iv. 34—37.

the surname given him by the Apostles,—*Barnabas*, ‘the son of consolation’, or exhortation, seems no trifling proof.

Whether Barnabas is to be considered as having been an Apostle before this time, (for subsequent to this, he is, in connexion with Paul, expressly so called,—‘the Apostles, Barnabas, and Paul’⁴), or whether this calling of the Holy Ghost now made him one, it may ever be impossible to determine. It may be imagined from one part of the description given of him, when sent by the Church at Jerusalem to Antioch—that he was ‘full of the Holy Ghost’, that he had received a formal ordination before this time; not improbably on the day of Pentecost, as one of the Seventy, or the hundred and twenty, if the cloven tongues actually rested on more than the Apostles at that time⁵. Paul seems to consider him as in many respects his equal. To the Corinthians he says, when asserting his own rights—‘I, and Barnabas, have we (only) not ‘power to forbear working’⁶? And he tells the Galatians, that the ‘pillars’ of the Church, ‘James, Cephas, and John’, gave to him and Barnabas, equally, ‘the right hands of fellowship’, that they should go ‘unto the heathen’, while the other Apostles went ‘unto the circumcision’⁷. Barnabas, therefore, probably received like ‘revelations’, as Paul himself, and an express commission also.

But, on the whole, there seems nothing what-

⁴ Ac. xiv. 14. and consider 1 Cor. ix. 5, with 6.

⁵ See *ante* p. 696—698.

⁶ 1 Cor. ix. 6.

⁷ Gal. ii. 9.

ever, in the transaction at Antioch, to warrant its being considered, either as an *Ordination* of these two to any one of the *three Orders*, or as the communication of any spiritual power, or any authority to preach. Still less can it be regarded as a model, or a justification for a Presbyterian government, or a *reciprocal ordination* by and amongst members of the *second Order*, contrary to the analogy, and harmony of the sacred history.

The Churches at Cyprus. A.D. 45.—The Apostles, then, thus ‘being sent forth by the Holy Ghost’, embarked at Seleucia for the island of Cyprus⁷—the native country of Barnabas⁸, and to which many of those also belonged who were ‘scattered abroad’, as before noticed, and who having ‘preached the Lord Jesus’ at Antioch, proceeded, apparently, to their own country, and there, no doubt, began to found Christian Churches⁹.

At the very commencement of their Apostolic, or now properly *Episcopal*, labours, another notable exemplification is afforded of the great fact before insisted upon,—the symbolizing with the established Jewish service. The first act recorded of Barnabas and Saul, is that they ‘preached the word of God in the Synagogues of the Jews’, at Salamis⁰: and it is well worthy of observation, though somewhat in advance, that when passing through the cities of the Gentiles St. Paul did not preach therein at all, unless he found a Synagogue of the Jews.

⁷ Ac. xiii. 4.

⁸ Ac. iv. 36.

⁹ Ac. xi. 19, 20.

⁰ Ac. xiii. 5.

Thus when Paul and Silas 'passed through Amphipolis, and Apollonia'¹, A. D. 53, nine years after this, they are not said to have made any stay at either place, probably on this account: but they went on to 'Thessalonica, where was a Synagogue of the Jews', and there, as it appears, they preached continually². So now, also, at Salamis, where the Jews were numerous, as may be gathered from there being more Synagogues than one in that place³, Paul and Barnabas, and Saul 'preached the word of God therein, having 'also John to their Minister'. Indeed, even the inferior Ministers scattered by the persecution did, as has been before remarked, preach the word 'to none but unto the Jews only'⁴.

Having gone 'through the Isle' in this manner, and for this purpose, and therefore not by sea, as they might otherwise have done, they came to Paphos, the chief city. Here 'the Deputy of the 'country, Sergius Paulus', the Roman Proconsul, a 'prudent man', as it is said, 'desired to hear the word of God'. This was for an instant prevented by Elymas, the Sorcerer, who 'withstood them'; and who even after his conversion, as it would seem, sought to 'turn away the deputy from the faith'. An infliction of blindness, however, upon the infidel, confirmed the work; and the Governor, 'when he saw what was done, believed, being astonished at the doctrine of the Lord'⁵.

¹ Ac. xvii. 1.

³ Ac. xiii. 5.

⁴ Ac. xi. 19.

² Ac. xvii. 2.

⁵ Ac. xiii 6.—12.

A parenthetical addition of the historian here implies, that 'Saul, (who also is called Paul'⁶), at this time changed his name, probably adopting the new one in compliment to his noble convert. And it is remarkable that henceforward the order of naming the Apostles is inverted. Saul had hitherto been mentioned after Barnabas, perhaps because he was a younger disciple, and his Apostolic authority not yet fully recognised; but from this period he generally takes the lead, and evidently has precedence given him by the sacred historian. This may be on account of the frequent miracles he performed, and the superior efficacy of his preaching; for when the populace at Lystra, would have offered sacrifice to them, although 'they called Barnabas Jupiter', perhaps from his having a more noble port, and majestic appearance, yet they termed 'Paul Mercurius, because he was the chief speaker'⁷.

From Paphos, 'Paul and his company', Barnabas, and John Mark, and probably now some other inferior Ministers, sailed back to the continent, and landed at 'Perga in Pamphylia'; where they do not, at this time, appear to have preached. (but they did afterwards⁸), whether from John Mark, one of their company, leaving them, and returning to Jerusalem⁹, or from whatever other cause.

⁶ Ac. xiii. 9.⁷ Ac. xiv. 12.⁸ Ac. xiv. 25.⁹ Ac. xiii. 13.

The Church at Antioch in Pisidia. A. D. 45.

—From Perga they proceeded to Antioch, the metropolis of Pisidia, where their agreement with the Jewish worship is eminently displayed. Going ‘into the Synagogue on the Sabbath-day’, ‘after the reading of the Law, and the Prophets, the rulers of the Synagogue’ invited them to speak to the people: when Paul, addressing them by the style—‘Men of Israel’, preached to them the ‘Saviour Jesus’, raised up unto Israel, of the seed of David, foretold by John, and put to death, through ignorance, by the rulers and inhabitants of Jerusalem; declaring his resurrection from the dead in fulfilment of the Scriptures, and that through him is ‘forgiveness of sins’, and justification ‘from all things, from which by the law of Moses, they could not be justified’⁰.

His preaching was not at this time taken amiss by the Jews; while the Gentiles, or ‘religious proselytes’, requested that the same subject might ‘be preached to them the next Sabbath’; and ‘when the congregation was broken up’, many, of both descriptions, followed the Apostles, who ‘persuaded them to continue in the grace of God’. On the ‘next Sabbath-day’, therefore, ‘came almost the whole city together to hear the word of God’; but this now excited such envy in the Jews, that they ‘spake against’ the Apostles’ doctrine, ‘contradicting and blaspheming’¹!

Then it was that Paul and Barnabas ‘waxed

⁰ Ac. xiii. 14—41.

¹ Ac. xiii. 42—45.

bold', and, moved by inspiration, declared that though it was 'necessary' for them, as they had been directed, to preach 'the word of God', first to the Jews, yet as they 'put it from them', and proved themselves 'unworthy of everlasting life', they should now 'turn to the Gentiles'; as 'the Lord had commanded' them¹, quoting the saying of the prophet Isaiah, that he was to be 'a light of the Gentiles', and 'salvation unto the ends of the earth'². This declaration was received by the Gentiles with great joy; and they 'glorified the word of the Lord. And as many as were ordained to eternal life believed'³.

While the Apostles remained at Antioch (in Pisidia) 'the word of the Lord was published throughout all the region'; partly, perhaps, by the Apostles themselves, but more probably by Ministers ordained by them. They did not, however, long remain here; for the Jews 'stirred up' 'the chief men of the city', and even many 'devout and honorable women'; and 'raised persecution' against the Apostles, and 'expelled them out of their coasts'. On this they 'shook off the dust of their feet', in pursuance of the direction of their Lord, 'for a testimony against them'⁴, and departed. But 'the disciples'—the Gentile converts, and probably many of the Jews themselves, 'were filled with joy, and with the Holy Ghost'⁵,—with 'the fruits of the Spirit, against

¹ Ac. xiii. 46, 47.

² Is. xlii. 6. xlix. 6. lv. 5. lx. 3.

³ Ac. xiii. 48.

⁴ Matt. x. 14. Mar. vi. 11.

⁵ Ac. xiii. 49—52.

which there is no law'⁶. This gift of the Holy Ghost being bestowed upon them by the Apostles, through imposition of hands.

The Church at Iconium. A.D. 45.—Thus banished from Antioch, the Apostles came to Iconium, the chief city of Lycaonia. And here, also, immediately they 'went both together into the Synagogues of the Jews; and so spake'—so now ordered their discourse to the Gentiles, as well as to the Jews, 'that a great multitude, both of the Jews, and also of the Greeks, believed'. Here however, as at Antioch, 'the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against their brethren'. But the Apostles, feeling now the strength of their warrant, persisted, and a 'long time' continued there, 'speaking boldly in the Lord'; who bore testimony unto the word of his grace', by 'signs and wonders, done by their hands'. This caused a division amongst 'the multitude of the city', and 'part held with the Jews, and part with the Apostles'. The former, however, seem quickly to have gained the rulers on their side, and at length 'an assault' was made by some of all descriptions, 'Gentiles' 'Jews', and 'Rulers', with an intention even to 'stone' the Apostles, but of which, having intelligence, they fled to Lystra and Derbe, other cities of the neighbourhood⁷.

⁶ Gal. v. 22, 23.

⁷ Ac. xiv. 1 7.

The Church at Lystra. A.D. 46.—In these cities, and in ‘the region round about’, they ‘preached the gospel’. And now, for the first time, is omitted the mention of their doing this in the Synagogues; whether because there were none in that place, or rather, that not being probable, considering that there were many zealous Jews ‘in those quarters’⁹, because they were now authorised to preach at once to the Gentiles.

At Lystra, Paul, performing a miracle on a man, a ‘cripple from his mother’s womb’, who, he perceived, had ‘faith to be healed’, the people exclaimed, ‘the Gods are come down to us in the ‘likeness of men’! In consequence they, with the ‘Priest of Jupiter’ at their head, would have done sacrifice unto them, calling ‘Barnabas, Jupiter, and Paul, Mercurius’; who scarcely by a declaration of their own humanity, and the just properties of the living God, could restrain them.

Here the Jews, both from Antioch, and Iconium, followed them, and influencing the multitude, they actually ‘stoned Paul, and drew him out of the city’ for ‘dead’. However, as the disciples ‘stood round about him, he rose up’, as if by a miraculous interposition of his Lord, the Lord of life and glory, and ventured again ‘into the city’, perhaps privately, for the next day, not forgetting the divine directions given under such circumstances anticipated⁰, ‘he departed with Barnabas for Derbe’¹.

⁹ Ac. xvi. 1—3.

⁰ Matt. x. 23.

¹ Ac. xiv. 6—20.

The Church at Derbe. A. D. 46.—Here also no mention is made of the Synagogue: but they ‘preached the gospel to that city’, and the country of Galatia, and Phrygia—‘the region lying round about’ Lycaonia; and ‘taught many’ or (*gr.*) made many ‘disciples’¹.

The Churches of Colosse, Laodicea, and Hierapolis. A. D. 46.—As the Apostles were, at this time, going ‘throughout Phrygia, and the region of Galatia’², it is probable that the Church of Colosse, as well as the Churches of Laodicea, and Hierapolis, noticed in St. Paul’s Epistle to the Colossians³, were founded at this period.

The Church at Perga. A. D. 46.—At Perga, the Apostles now, it is said, ‘preached the word’; taking it in their way through Pamphylia, as they ‘went down into Attalia’, to re-embark there for Antioch⁴.

Confirmation of the Churches newly founded.—Before the Apostles considered their mission as effectually accomplished, they judged it necessary to revisit the Churches, in order to confirm the disciples in the faith, and warn them of the temptations, and difficulties, which they would have to encounter in the course of their Christian warfare; and also to establish regular Ministers

¹ Ac. xiv. 6, and 20.

² Col. iv. 13.

³ Ac. xvi. 6.

⁴ Ac. xiv. 24, 25.

amongst them, to whom the care of the Churches, under the Apostles, might be committed. They, therefore, before they embarked at Attalia, taking, as is incidentally mentioned, Perga in their way¹, 'returned again to Lystra, and to Iconium, and to Antioch', (in Pisidia,) 'confirming the souls of the disciples, and exhorting them to continue in the faith; and that we must through much tribulation enter into the kingdom of God'. 'And, when they had ordained them'—ordained for their service, 'Elders in every Church',—Presbyters, or ministers, of the *second Order*, one, or more for each newly established congregation, they with prayer and fasting, 'commended them unto the Lord on whom they believed'².

From Attalia the Apostles 'sailed to Antioch' (in Syria) from whence they had started on this, their first Episcopal visitation: having, as before shewn, been 'recommended to the grace of God, for the work which they (had now) fulfilled'. Here they reported to the Church the particulars, and success of their mission:—'Gathering the Church together, they rehearsed all that God had done with them, and how', (a fact in which they were much interested,) 'he had opened the door of faith unto the Gentiles'. In this place of importance, the chief of the Gentile Churches, they now 'abode long time with the disciples'³.

¹ Ac. xiv. 24—26.² Ac. xvi. 21—23.³ Ac. xiv. 25—28.

Paul had now long time fully proved himself an Apostle. He had experienced that he who had 'wrought effectually in Peter to the Apostleship of the circumcision, the same was mighty in him towards the Gentiles': and that, 'in conference' with the other Apostles, even 'they who seemed to be somewhat, added nothing to him'⁴. This eminency was now, indeed, so manifest to all, that James, Peter, and John, 'perceiving the grace that was given unto him, gave to him, and Barnabas', without hesitation, 'the right hands of fellowship'; and agreed that they 'should go unto the heathen', and there exercise their ministry, while they themselves confined their exertions 'unto the circumcision'⁵.

It is not, however, to be considered that either of the Apostles did, by this arrangement, exclude himself from preaching to the one, or the other, as they had before done, and as occasion should still require, in pursuance of the general commission given to them all. But, the preaching to the Gentiles, generally, was a thing so little understood by the Apostles at large, even at this time, that when Paul went up to Jerusalem 'by revelation', in order to 'communicate the gospel which he preached among the Gentiles', he did it 'privately', to them which were of 'reputation'—the chiefs among them, 'the pillars', under a fear that his labours might be prevented, or that he should 'run, or had run, in vain'⁶.

⁴ Gal. ii. 6—8.

⁵ Gal. ii. 9.

⁶ Gal. ii. 2.

It is supposed by many that Peter's visit to Antioch, and refusal to eat with the Gentiles on the arrival of certain Jewish believers, zealous for the Law, sent from Jerusalem by James for some purpose not mentioned, was just before Paul's second visit to the Churches, and was indeed the occasion of it, in order to make the Gentiles acquainted universally with the decree of the Jerusalem Council; but the whole transaction seems less likely to have happened after such a public and positive decision, than before.

After some stay at Antioch, occupied both in 'teaching, and preaching', 'with many others also', Paul proposed to Barnabas another circuit amongst the Churches they had planted; saying, 'Let us go again, and visit our brethren in every city where we have preached the word of the Lord, and see how they do'; meaning, as the context shows, to confirm the converts in the faith. In preparing for this, Barnabas had 'determined to take with them, John Mark', but this Paul refused; decidedly objecting to one who had 'departed from them', from Pamphylia on their former circuit⁷, and who, either through fear, or fickleness, or aversion, 'went not with them to the work'. The 'contention' between these holy men on this point was 'so sharp' that they actually separated. Barnabas, perhaps, laboured under a natural infirmity, and felt jealous of Paul's now lately acquired ascendancy; however this might be, 'they de-

⁷ Ac. xiii. 13.

parted asunder one from the other⁸. The gospel was, however, through this, more rapidly and widely diffused; for Barnabas, taking Mark with him, proceeded to Cyprus, his native country, where, although we hear of him no more in sacred history, he no doubt extended the faith; for of this island, according to tradition, he was made the Bishop.

The regret naturally to be felt at this dissension between the Apostles is in some degree alleviated by the knowledge that a reconciliation affords took place between Paul, and Mark; and that the latter even joined the Apostle, and became highly useful to him. Paul desires Timothy in his second Epistle to him, to bring Mark with him; adding, 'for he is profitable to me for the Ministry'⁹. Again, in writing his Epistle to the Colossians, he joins him in the salutation to the Church, with a particular addition, 'Marcus, sister's son to Barnabas, saluteth you; touching whom ye received commandments; if he come unto you receive him'¹⁰. And in the Epistle to Philemon¹, he notices 'Marcus' as one of his 'fellow labourers'. The Apostle Peter also mentions him with a most endearing appellation, 'Marcus my son, saluteth you'², being well acquainted as it would seem with his family, as he proceeded to the house of his mother immediately after his liberation from prison³.

⁸ Ac. xv. 35—39.

⁹ Col. iv. 10.

² 1 Pet. v. 13.

⁹ 2 Tim. iv. 11.

¹ Philemon 24.

³ Ac. xii. 12.

The conduct of this Apostle, on a somewhat similar occasion, may also here justly be observed. The holy zeal of Paul in 'withstanding him to his face', for his temporizing in the matter of the Jews and Gentiles, was met by him with a cordial support of the cause advocated by Paul in the public council; and in a subsequent notice of him, in one of his Epistles, he calls him 'our beloved brother Paul', and speaks of 'the wisdom that was given unto him'⁴.

As Barnabas took Mark, Paul, on his part, chose Silas, one of the eminent Ministers from Jerusalem, to go with him; and they 'departed, being recommended by the brethren unto the grace of God'. They went, as Paul and his former companion had done, with the special commendation and blessing of the Church; which, it may be remarked, is not noticed as having been bestowed on Barnabas, and his companion; the Church, perhaps, by the omission putting the stamp of disapprobation on their conduct in this business.

⁴ 2 Pet. iii. 15.

CHAPTER XXIII.

THE APOSTOLIC EPISCOPACY *Continued.*

ST. PAUL'S SECOND EPISCOPAL CIRCUIT.—CONFIRMATION OF THE CHURCHES IN SYRIA, CILICIA, AND LYCAONIA.—SETTLEMENT OF CHURCHES IN GREECE.—ST. PAUL'S THIRD EPISCOPAL CIRCUIT.—HIS FIRST VOYAGE TO ROME.—HIS JOURNEYINGS AFTER THE CLOSE OF THE SACRED CANON.—ON HIS EPISTLES —THE CHURCH IN BRITAIN.

St. Paul's second Episcopal Circuit. A.D. 53—56.

THE Church at Antioch, and which may be regarded as the *Metropolitcal Gentile Church*, was now rising into celebrity. An incipient, or incomplete state seems to have been indicated by the sacred historian, as before observed, when he speaks of 'the Church', as it then 'was at Antioch'¹. In this place were the disciples of Jesus Christ 'first called Christians'², and two Apostles, Paul and Barnabas, had for some years made it their residence; occasionally taking Episcopal circuits round the neighbourhood, in analogy with what was done by the original Apostles, during

¹ Ac. xiii. 1. See ante p. 819.

² Ac. xi. 26.

the continuance of their residence at Jerusalem. One of these by Paul and Barnabas, they going thus 'by two and two', according to the Apostolic custom, and as Peter and John are mentioned to have done, together with the cause of their separation, have just been detailed.

Paul now commenced a second Episcopal circuit, as Peter is recorded to have done³, accompanied by Silas, the 'prophet', or member of the *second Order*, to whom was soon afterwards, and occasionally, added, others of the same Order, and of an inferior, or *third Order*, as will be fully seen.

The eminence of Paul's rank in the Church at this time is proved by his public reproof even of a chief Apostle, Peter, for his conduct in the question between the Jews and Gentiles⁴. Silas, the principal Minister of Paul on this journey, is supposed to have been one of the original Seventy, and is doubtless the same who is mentioned by him in his Epistles to the Corinthians, and Thessalonians, under the name of 'Silvanus'⁵, and probably by St. Peter, under the same name, as 'a faithful brother'⁶. The Apostle seems to refer to Silas, in conjunction with Timothy, as having been greatly efficient in preaching the gospel⁷; and he is even imagined by some to be the person referred to, as 'the brother, whose praise is in the gospel, throughout all the Churches'⁸. These two, both probably at that time of the same Order—

³ See ante p. 805 – 810.

⁵ 2 Cor. i. 19. 1 and 2 Thess. i. 1.

⁷ 2 Cor. i. 19.

⁴ Gal. ii. 11 – 14. &c.

⁶ 1 Pet. v. 12.

⁸ 2 Cor. viii. 18.

the *second*, does St. Paul join with him in the address of the Epistles directed to the Thessalonians.

Confirmation of the Churches in Syria, and Cilicia, and Lycaonia.—Paul, then, with Silas accompanying him, ‘went through Syria, and Cilicia, confirming the Churches’ therein⁹. Those planted in the former province have been particularly mentioned; while those in the latter may be supposed to have been founded by Paul, when sent by the brethren to Tarsus, A. D. 37⁰: at which place he remained till brought by Barnabas to Antioch, a period of five or six years¹; and of which sojourning—in ‘the regions of Syria and Cilicia’, St. Paul takes notice in his Epistle to the Galatians².

That there were Churches of the Gentiles established throughout these provinces, and that they were numerous, appears fully from the address of the decree itself, which runs, ‘unto the brethren ‘which are of the Gentiles in Antioch, and Syria, ‘and Cilicia’³. And one great object of this revisiting them must be the ‘delivering them the decrees for to keep’, as it is afterwards mentioned this was done, in every city through which they passed⁴.

After going through Cilicia, Paul again visited ‘Derbe and Lystra’; at which latter place he became acquainted with Timothy, for whom he appears ever afterwards to have felt a particular attach-

⁹ Ac. xv. 40, 41.

⁰ Ac. ix. 30.

¹ Ac. xi. 25.

² Gal. i. 21.

³ Ac. xv. 23.

⁴ Ac. xvi. 4.

ment. This young disciple was probably pointed out to the notice of the Apostle by the Holy Ghost, by 'prophecies which went before on him'⁵, and 'was well reported of by the brethren that were at Lystra, and Iconium'. 'Him', therefore, Paul selected 'to go forth with him'; and contemplating his being occupied amongst the Jewish converts, who were numerous 'in those quarters', he 'took and circumcised him', and by this judicious step, proving his becoming 'all things to all men', he made this young Minister to be received by those who would otherwise have refused him, since they 'all knew that his father was a Greek'⁶. Timothy was at this time probably about 20 years of age. The proofs of his regard for this chosen disciple, which led the Apostle to make him one of the first of the Bishops, his successors, will be hereafter detailed.

Out of Cilicia they passed throughout Lycaonia, 'Phrygia, and Galatia'; delivering to the Churches the Apostolic decree to be preserved by them; and thus 'were the Churches established in the faith', and the converts 'increased in number daily'⁷.

The Churches of Galatia had, indeed, in some degree, disappointed the expectations of the Apostle; having been drawn away from the simplicity of the gospel by the arts of Judaizing teachers. This produced his Epistle to them: in which he addresses them with some asperity, 'O foolish 'Galatians! who hath bewitched you'! 'Having

⁵ 1 Tim. i. 18.

⁶ Ac. xvi. 1—3.

⁷ Ac. xvi. 4—6.

‘begun in the spirit are ye now made perfect by ‘the flesh’? He exhorts them ‘Stand fast in the ‘liberty wherewith Christ hath made us free; and ‘be not entangled again with the yoke of bondage’. And he intimates his disappointment, and surprise at their backsliding, ‘Ye did run well, who did ‘hinder you’⁸.

On this second visitation neither the object, nor the necessity, was to plant Churches as at first, but to confirm the Converts. Therefore they made no longer stay in any place than was requisite for that purpose.

The settlement of the Churches in Greece.—From Galatia, St. Paul and his attendant Ministers, went into Mysia; and were about ‘to go into Bythinia’, but were prevented by some divine interference,—‘the Spirit suffered them not’; they ‘were forbidden by the Holy Ghost to preach the word in Asia’, at *that* time. Passing by Mysia, therefore, they came down to Troas, and Paul was made acquainted by ‘a vision’, with the divine will, that they should now go into Europe for the more diffuse extension of the gospel, according to prophecy. ‘In the night’ there appeared to stand before him ‘a man of Macedonia, and prayed him, saying, ‘Come over into Macedonia, and ‘help us’!

‘Assuredly gathering’ from this ‘that the Lord had called them to preach the gospel’, in that

⁸ Gal. iii. 1. 3. v. 1, 7.

country, they embarked at Troas, and touching at the island of Samothracia, a place remarkable for the celebration of religious mysteries, like the Eleusinian, but where it does not appear they went on shore, they landed 'the next day at Neapolis', the first place in Macedonia. Here no doubt they at least announced their mission; and from hence they went to Philippi, 'a colony', and 'chief city of that part', where they abode some days¹.

The Church of Philippi. A. D. 53.—From this time St. Paul resumed his custom of preaching in the Synagogues, wherever such were to be found. In this place it would seem there was only a Proseucha, or place devoted to prayer, 'by the river side'; where they preached 'on the sabbath', to the persons resorting thither, who were principally 'women'. One of these, 'Lydia, a seller of purple', a devout proselyte, 'who worshipped God', was particularly attentive to 'the things spoken by Paul'; the Lord having opened her heart. And after she 'had been baptized, and her household', she invited, and 'constrained' the Apostle and his company, to take up their residence in her house².

As the preachers of the gospel were accustomed to attend the usual place of worship, they were frequently interrupted by 'a certain damsel, possessed with an evil spirit'—'the spirit of divina-

¹ Ac. xvi. 6–12.

² Ac xvi. 13–15.

tion', or Pythonism, who 'brought her masters much gain by soothsaying': and who tauntingly, as it may be supposed, for 'many days', assailed the Apostle, and his attendants, exclaiming—'These men are the servants of the most high God, 'which shew unto us the way of salvation'! At length Paul, 'grieved' at this, commanded the evil spirit, 'in the name of Jesus Christ, to come out of her', which he immediately did. Hereupon 'her masters' seeing 'that the hope of their gains was gone', took Paul and Silas into the public court, before the magistrates, and accused them, 'being Jews', of teaching 'customs not lawful for them to receive', who were 'Romans'; on which they were committed to prison, and scourged. At midnight the foundations of the prison were shaken, and the doors opened, by an earthquake: which so alarmed, and wrought such conviction on 'the jailor', that he became a convert to their preaching of 'the word of the Lord', and was baptized, with all his household.

In the morning the magistrates sent to release them; but Paul, indignant at having been beaten openly, uncondemned', being themselves also 'Romans', refused to be thus 'thrust out privily', or to leave the prison till brought out publicly by the magistrates; who, fearing for what they had done, went to them, 'and besought them'; and bringing them out, 'desired them to depart out of the city'. This they now complied with, but not before they had collected together the Church

they had formed—‘the brethren’, and ‘comforted’, or confirmed them³.

From the change of phraseology in the narrative it appears that Paul left Luke at Philippi, since the latter—the historian, here leaves off describing the journey as if himself connected with it. Having said ‘we came to Philippi’, he now says, ‘they came to Thessalonica’, &c. But he resumes the former style when Paul was leaving Philippi after a subsequent visit⁴. He was, therefore, no doubt, left by the Apostle in this place of celebrity, and consequence, to settle, and establish the Church; and here he remained some years.

The Apostle on this, his second, Apostolic, or Episcopal visitation, for such it was, particularly in the first stages of it, was accompanied by inferior ministers of both the *second*, and *third Orders*. These were—Silas, the prophet, a Presbyter; and Luke, and Timothy, who from their rank, and occupation at this period, may be regarded as Deacons. From this time additions to the company will be found frequently made, of various Ministers, who acted according to exigency; sometimes remaining with the Apostle, and sometimes being detached from him, on different missions.

Here then is a plain distinction of *three Orders*, Paul, the chief, the Apostle, Bishop, or Superintendent; Silas, the Presbyter, who, if even afterwards advanced to the Episcopate—to the office

Ac, xvi. 16—40.

⁴ Ac. xx. 6.

of the same 'good work'⁵, was not so at this period; and Timothy, who being now just ordained, had not yet purchased to himself the 'good degree', and that 'boldness in the faith'⁶, which afterwards he eminently did.

The Church at Thessalonica, A.D. 53.—Passing through Amphipolis, and Apollonia (at the latter of which places, as he must have gone out of the direct course to visit it, Paul probably planted a Church,) the Apostle, with his assistant Presbyter, and Deacon, came to Thessalonica. In this place, there being a Synagogue of the Jews, Paul went in unto them, as the historian emphatically says, 'his manner was'; and 'three sabbath days reasoned with them out of the Scriptures', preaching, and explaining, 'that Christ must needs have suffered, and risen again'; and that that Jesus, whom he preached, was the Christ! These were the subjects on which he always addressed the Jews, and a fuller detail of which is recorded in his first sermon at Antioch in Pisidia⁷.

The preaching of Paul, and Silas, at this place was attended with considerable success; less, however, apparently, among the Jews, than others; for 'some of them' only, 'believed, and consorted with Paul and Silas'. But when they turned to the Gentiles, amongst these they made many converts, 'of the devout Greeks a great multitude',

⁵ 1 Tim. iii. 1.

⁶ 1 Tim. iii. 13.

⁷ Ac. xiii. 14—41.

‘and of the chief women not a few’. The reason of this success the Apostle explains, when, in his Epistle to the Church of the Thessalonians, he says, ‘our gospel came not unto you in word only, ‘but also in power, and in the Holy Ghost, and ‘in much assurance’. Therefore, he adds, ‘ye ‘became followers of us, and of the Lord’; ‘so ‘that ye were ensamples to all that believe in Macedonia, and Achaia; for from you sounded out ‘the word of the Lord’, and ‘in every place your ‘faith to Godwards is spread abroad’⁷.

This raised ‘the envy’ of the unbelieving part of the Jews, who gathering together a company of the ‘lewd fellows of the baser sort’, ‘set all the city on an uproar’. Assaulting the house where they lodged, and not finding them, they drew the host, ‘Jason, and certain brethren’, before the ‘rulers of the city’, exclaiming, ‘These’—the men ‘that have turned the world upside down, are ‘come hither also, whom Jason hath received’; ‘and these all do contrary to the decree of Cæsar, ‘saying, there is another king—one Jesus’. For a moment this seems to have ‘troubled the people, and the rulers’; but an explanation being given, they took ‘security’ of them, and ‘let them go’; and ‘the brethren’—the Church, ‘sent away Paul and Silas’, by night unto Berea’⁸, Timothy still accompanying them.

The Church of Berea. A.D. 53.—On their ar-

⁷ 1 Thess. i. 5—8.

⁸ Ac. xvii. 1—10.

rival at this place they immediately went into the Synagogue, as usual. Here they found men of a disposition more 'noble than those in Thessalonica'. These Jews 'received the word with all readiness of mind': and pondering on it, 'searched the scriptures daily whether these things were so'. 'Therefore', and in consequence, 'many of them believed'. The Gentiles also, with like eagerness, heard them, and were converted to the faith; 'of honourable women, which were Greeks, and of men not a few'⁹.

Paul was probably contemplating a return to Thessalonica, 'being taken from them for a short time in presence', but 'not in heart'; desiring to have 'come unto them once and again; but Satan', as he declares, 'hindered him'¹⁰: when the unbelieving Jews of that place, having heard what was doing at Berea, 'came thither also, and stirred up the people'. On this 'the brethren', not ignorant of what had passed at Thessalonica, 'sent away Paul, to go as it were to the sea'. He, however, went along the coast; and they that conducted him brought him to Athens; taking back with them directions to Silas and Timothy to join him 'with all speed'¹.

The Church at Athens. A.D. 54.—It appears to have been the design of the Apostle to have waited the arrival of his assistants, before he began to preach the word of God to this learned and

⁹ Ac. xvii. 10—12. ¹⁰ 1 Thess. ii. 17, 18. ¹ Ac. xvii. 13—15.

polite people. But 'his spirit was stirred within him when he saw the city wholly given to idolatry'—full of idols, in every part. He could, therefore, no longer refrain; but going into the Synagogue, he disputed 'with the Jews, and with the devout persons'—the proselytes, and even began to address himself 'in the market daily' to the learned, and 'them that met with him'. On which certain 'of the Epicureans, and of the Stoics', considering his 'preaching to them Jesus, and the resurrection', as a setting forth of strange and unknown Gods, took him before the court of Areopagus, the judges of their religious matters, in order to have him examined as to the 'strange things' which he brought 'to their ears'. In doing this a love of novelty rather than of truth, evidently prevailed. 'For all the Athenians and strangers, which were there, spent their time in nothing else, but either to tell, or to hear some new thing'!

Being thus called upon to declare himself before an assembly consisting of the supposed most learned, most wise, and most refined upon earth, the Apostle began, with great skill, and courtesy, even to pay them a compliment on this subject. 'Ye men of Athens, (said he,) I perceive that in 'all things' ye are highly religious; 'for as I passed 'by, and beheld your devotions',—the numerous gods that ye serve, 'I found an altar' dedicated 'TO THE UNKNOWN GOD'; 'whom, therefore, ye worship', as in truth ye may, but without a just

knowledge of him, as ye yourselves, by this inscription, confess, 'Him declare I unto you'!

This opening at once refuted the charge of his being 'a setter forth of strange gods'; and caused the assembly to give him a more patient hearing. Then, in a sublime strain he proceeded to expatiate on the true nature, and proper worship, of the omnipotent Maker of all things; quoting even, in proof that 'in him we live, and move, and have our being', one of their own poets, who said, 'We 'are also his offspring'. He then appealed to their philosophy, and good sense, that though God 'winked at the times of ignorance', when men could sottishly imagine that 'the Godhead is like unto gold, or silver, or stone graven by art, and man's device', yet that now he expected, and, through his Ministers, preached, that men should every where 'repent', and turn from such manifest absurdity, and wickedness: 'because', as he has now revealed, 'he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained'. Adding, that he had 'given assurance', or a pledge of this, 'unto all men, in that he had raised him from the dead'.

When he thus spoke of a 'resurrection of the dead', some of the philosophers 'mocked', while others, more candid, if not indeed, ready to be convinced, said, 'we will hear thee again of this matter'. But as appearances did not promise much success to his mission the Apostle soon after this 'departed from among them'.

His preaching, however, was not without some salutary effect: 'certain men clave unto him, and believed'. These were perhaps, generally, of some consequence; for among them was 'Dionysius the Areopogite', a judge of this eminent court; also 'a woman named Damaris', one no doubt of considerable rank; 'and others with them'. As the Apostle used no miraculous means here, he probably acted under the divine direction, in submitting the doctrine he preached to their own judgment; and their philosophy regarding it as 'foolishness', he left them, and visited the place no more².

The Church of Corinth. A. D. 54.—From Athens Paul went to Corinth, the capital of Achaia, a place hardly less considerable, from the population, the learning, and wealth of its inhabitants, than Athens itself. Here he ultimately met with very different success, and his stay was no less than 'a year and six months'. At his first arrival he became acquainted with 'a certain Jew named Aquila', lately come from Italy, with his wife Priscilla; the Emperor Claudius having banished the Jews from Rome. With these he took up his abode, and wrought with them in their common 'craft', that of tent-making: to which circumstance he afterwards referred in his address to the Elders at Ephesus³, and in his several Epistles to the Corinthians, and Thessalonians⁴.

² Ac. xvii. 16 – 34. ³ Ac. xx. 34. ⁴ 2 Cor. xi. 9. xii. 13. 14.

with 1 Cor. iv. 12. and particularly 1 Thess. ii. 9. 2 Thess. iii. 8.

This Aquila he ordained for the Ministry; mentioning both him, and Priscilla, (the latter probably as a Deaconness,) as 'his helpers in Christ Jesus'⁵, and joining them in his salutation to the Corinthians, with 'the Church in their house'⁶.

According to his established practice, the Apostle began to preach in the Synagogue; 'reasoning' therein 'every Sabbath', and persuading both the Jews, and Greeks, but at first with no considerable effect. At this time Silas and Timothy joined him from Macedonia. And now Paul 'pressed in spirit', with mingled hope, and anguish⁷, preached with greater fervour; 'and testified to the Jews', from their Scriptures, 'that Jesus was the Christ'. They, however, for the greater part, 'opposed themselves, and blasphemed'; whereupon, indignant, and hopeless, 'he shook his raiment', and said, 'your blood be upon your own heads; I am clean; 'from henceforth I will go unto the Gentiles'⁸.

Leaving, then, the worship of the Synagogue, he went to the house of a man 'named Justus', a proselyte, and 'one that worshipped God, whose house joined hard to the Synagogue', and was convenient for his purpose. This step, perhaps, led to some decisive consequences; for 'Crispus, the chief ruler of the Synagogue, believed on the Lord, with all his house; and many of the Corinthians, hearing, believed, and were baptized'. Paul himself performed this ceremony on Crispus,

⁵ Rom. xvi. 3.

⁷ See 2 Cor. ii. 1 - 4.

⁶ 1 Cor. xvi. 19.

⁸ Ac. xviii. 1—6.

no doubt to give more celebrity to the circumstance⁹, on Gaius, also, and the household of Stephanus⁰; all of whom, probably, were ordained Ministers of the Church: for the Apostle afterwards notices 'the house of Stephanus', as having 'addicted themselves to the Ministry of the Saints', and to whom he requires that the disciples should 'submit' themselves; in like manner as to 'every one helping, and labouring' with him, in the same cause. Stephanus was also, with others, sent to the Apostle on some particular mission¹.

Still it is evident that much difficulty attended the preaching of the gospel in that place, and even personal danger to the preachers: for it seemed necessary that a communication should be made to Paul for his encouragement. This was done 'in the night by a vision'. The Lord Christ himself appeared to him, and said—'Be not afraid, but 'speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee'. Adding, as the best motive for his perseverance, 'for I have much people in this city'. Paul, therefore, continued his exertions, 'teaching the word of God among them', and about the neighbourhood, for a space of eighteen months².

It may well be supposed, that during this long period the Apostle did not confine himself to the city of Corinth, but visited all the country of Peloponnesus, in the cities of which were many Sy-

⁹ Ac. xviii. 7, 8.

¹ 1 Cor. xvi. 15 – 18.

⁰ 1 Cor. i. 14, 16.

² Ac. xviii. 9 – 11.

nagogues of the Jews. In his second Epistle to the Corinthians, he seems to refer to this preaching 'in the regions of Achaia'³. His speaking of being about to visit them a 'third time'⁴, authorises the supposition that he had left them for a space, and returned thither, since he had made no other distinct second visit to Corinth at this period. It was, too, during his residence at Corinth, probably, and after the return of Timothy and Silas from thence, that Paul wrote his first and second Epistles to the Thessalonians: in which he joins with him 'Sylvanus and Timotheus': and not improbably his Epistle to the Galatians.

During his residence here the Jews 'made an insurrection, and with one accord' rose against Paul, and brought him to the judgment-seat of Gallio, the Deputy, or Proconsul of Achaia; charging him with 'persuading men to worship God contrary to the Law'. But Gallio, stopping the Apostle in his defence, told them that if it were any moral injury they complained of, any 'matter of wrong, and wicked lewdness', he would, as was reasonable, hear them; but as it was a question of 'words, and names', and of their own particular law, he would be 'no judge of such matters'; 'and he drove them from the judgment-seat' with contempt.

Then the mob took Sosthenes, the chief ruler of the Synagogue, and, encouraged by the avowed indifference of the Governor, 'beat him before

³ 2 Cor. xi. 10.

⁴ 2 Cor. xii. 14. xiii. 1.

the judgment-seat'; while Gallio, finding the laws of the state not implicated 'cared for none of those things'⁴.

After all this, however, 'Paul tarried here yet a good while', being evidently preserved, and defended, as his Lord had assured him he should be. And it was probably at this time, while preparing to go to Jerusalem with the contributions made 'for the poor saints' there, by the brethren of Macedonia, and Achaia', that he addressed his Epistle to the Romans, and sent it by Phœbe, the Deaconness of the Church at Cenchrea⁵. Then taking 'leave of the brethren', he sailed into Syria, and with him Aquila, and Priscilla; but leaving Silas, and Timothy, for a season, behind. At Cenchrea, in their way, Paul shaved his head, 'for he had a vow', the vow of the Nazarite; by which such as had been sorely afflicted, or had laboured under any difficulty, made a vow, thirty days before the offered sacrifice, to abstain from wine, and also to shave the hair of the head; which was to be done originally at 'the door of the Tabernacle of the congregation'⁶. This was even now an object where possible; and will account for Paul's great desire to hasten to Jerusalem at this time, as at other times for similar purposes⁷. The operation of shaving his head he repeated on his arrival there⁸. Sailing from Cenchrea, the port adjoining Corinth, in order to go

⁴ Ac. xviii. 12—17.

⁵ Rcm. xv. 25—27. and Postscript.

⁶ Num. vi. 1—21.

⁸ Ac. xxi. 24—26.

⁷ See Ac. xviii. 21. xx. 16 and xxi. 4, 12, 13.

‘into Syria’, his ultimate destination, he ‘came to Ephesus’, where he ‘entered into the Synagogue, and reasoned with the Jews’. These were now so well satisfied with him, and his doctrine, that they requested him ‘to tarry longer time with them’. To this, however, ‘he consented not, saying, I must by all means keep this feast that ‘cometh, in Jerusalem’: but he promised with God’s permission to return, and he left Priscilla, and Aquila with them. Then embarking at Ephesus he landed at Cesarea, and immediately went up to Jerusalem, and ‘saluted the Church’, and remained there during the feast. After which he made no stay at Jerusalem, where his labours could be of little use, but ‘went down to Antioch’, the scene of his earliest, and most successful efforts, and his proper Apostolic, or Episcopal residence. This terminated his second circuit⁹.

Paul's third Apostolic Circuit, or Episcopal Visitation. A.D. 56—60.

At Antioch Paul passed ‘some time’; and then set out on another visitation of the Churches, ‘and went over all the country of Galatia, and Phrygia in order’—taking them in regular succession: He passed through Syria, and Cilicia, and Cappadocia, also, of course, in his way; ‘strengthening’, or confirming, ‘all the disciples’⁰, and probably receiving the contributions he had directed to be

⁹ Ac. xviii. 18—22.

⁰ Ac. xviii. 23.

made for the saints in the Churches of Galatia, and Corinth¹.

The Apostle, thus acting in his Episcopal capacity, appears at this time to have been accompanied by several inferior Ministers: *Timothy*, his now favourite disciple; *Erastus*, an eminent convert, the chamberlain of the city of Corinth², and where, probably, he became afterwards a settled Minister³; *Titus*, who was the bearer of Paul's first Epistle to the Corinthians, written from Ephesus; *Sosthenes*, the eminent convert joined by him in this Epistle; and *Gaius*, and *Aristarchus*, men of Macedonia⁴. Of these, *Timothy* and *Titus* may now very probably be considered as *Presbyters*, the rest as *Deacons*.

'Having passed through the upper coasts', (supposed to be the northern parts of Asia, including Pontus, and Bythinia, and Phrygia, and Galatia), Paul came to Ephesus. At this place a certain Jew of Alexandria had lately arrived, who subsequently made an eminent figure in preaching the gospel, being often mentioned with Paul, and 'watering' where he had 'planted'; one 'approved in Christ'; and for whom Paul afterwards entertained the greatest regard⁵. This man named Apollos, 'eloquent', and 'mighty in the Scriptures', 'instructed in the way of the Lord', a convert of John the Baptist, being 'fervent in the Spirit', began to speak boldly in the Syna-

¹ 1 Cor. xvi. 1—4.

² Rom. xvi. 23. Ac. xix. 22.

³ 2 Tim. iv. 20

⁴ Ac. xix. 29. and Philemon 24.

⁵ See 1 Cor. i. 12. iii. 5. Rom. xvi. 10. Titus iii. 13.

gogue, teaching 'diligently the things of the Lord', but 'knowing', as yet, only 'the baptism of John'.

When Aquila and Priscilla heard him, 'they took him unto them, and expounded unto him the word of God more perfectly', and he so edified, and pleased the Church, that on his being 'disposed to pass into Achaia', and to visit Corinth, the brethren wrote 'exhorting the disciples to receive him'. On his arrival there he was found highly serviceable to the Church; insomuch as at length to be made the head of a party⁸: but this was probably against his own will, for he afterwards declined visiting them, perhaps on this account, though 'greatly desired' by Paul so to do⁹. He, however, 'helped them much who had believed through grace'; and 'mightily convinced the Jews, publicly; shewing by the Scriptures', in which he had been from the first, as a scribe, well instructed, 'that Jesus', whom he now preached, 'was Christ'⁰.

On Paul's arrival at Ephesus, after the termination of his Episcopal circuit, he became acquainted with these things, and received his first impression in favour of Apollos. Here he now remained three years; for the city and neighbourhood was become an object of great importance in the Church of Christ. Ephesus was at this time the metropolis of the province of Asia: a city possessing an extraordinary population,

⁸ 1 Cor. i. 12. iii. 4—6. ⁹ 1 Cor. xvi. 12. ⁰ Ac. xviii. 24—28.

arising from the addition of strangers, who resorted to it from all parts; some to worship in the Temple, erected at the expence of all Asia, to the great goddess Diana; others to learn the magical arts, taught there, and practised, with an universal reputation: some from business with the Roman Governor, who had his residence there; some for the commerce in which they were concerned; and others as they passed through it, since it was the principal way between Asia and Europe, being but a short distance from sea by Athens, and Corinth.

Here, therefore, the Apostle had the highest motives for continuing as long as possible himself, and for establishing a sufficiency of Ministers,—‘Prophets’, ‘Pastors’, and ‘Teachers’. Their efforts were not unattended with success: and the numerous Church which he gathered, and built up here, became an object of great solicitude and pleasure to him, as is afterwards seen in his address to ‘the Elders’, and their conduct towards him^o.

Meeting here twelve disciples, converts of John the Baptist, and enquiring of them if they had received the gift of the Holy Ghost, since they had believed, they answered, to his astonishment, ‘We have not so much as heard whether there be any ‘Holy Ghost’. He, therefore, explained to them the difference between the baptisms of John, and Christ, and ‘when they heard this they were bap-

^o See Ac. xx. 17—38.

tized in the name of the Lord Jesus'. They being thus prepared, Paul 'laid his hands upon them', and 'the Holy Ghost came on them, and they spake with tongues, and prophesied'.

This may be considered as an ordination of twelve ministers for the service of the Church at Ephesus. Both from the number, selected, no doubt, from a far greater number of believers, and from the mention of a gift in addition to what was usually conferred by the Holy Ghost,—they not only spake 'with tongues', as had happened on other occasions, but they 'prophesied' also, and they may properly be regarded as the whole clerical body,—the 'Elders of the Church', whom Paul afterwards summoned to Miletus to meet him, if Ephesus alone be included¹.

Paul himself 'went into the Synagogue, and spake boldly for the space of three months; disputing, and persuading the things concerning the kingdom of God'. But when, after this long and earnest attempt to convince his brethren of the truth, 'divers were hardened, and believed not, but spake evil of that way',—'the way of truth', 'the way of salvation'²; and this 'before the multitude', too apt to 'follow their pernicious ways'; some desiring to 'make merchandize' of them 'through covetousness'³, he 'departed from them' altogether, and separated the disciples, thus in danger, taking them with him, and 'disputing daily in the school of one Tyran-

¹ Ac. xix. 1—7,² Ac. xvi. 17.³ 2 Pet. ii. 2, 3.

nus', a philosopher, himself probably a convert to the faith⁴. Here he continued teaching, after the custom of the philosophers, 'for the space of two years; so that all they who dwelt in Asia, both Jews and Greeks, heard the word of the Lord Jesus'. And at this time, probably, were Churches planted in Laodicea, and the neighbourhood, amongst many who had not yet 'seen his face in the flesh'⁵.

In aid of his preaching, 'God wrought special miracles by the hands of Paul', so that as 'the shadow of Peter' had formerly healed the sick⁶, the garments of the diseased were made to touch the 'body' of the Apostles, and then being 'brought unto the sick', the disease departed 'from them, and the evil spirits went out of them'⁷. Hereupon certain itinerant Jewish Exorcists took upon themselves to cast out evil spirits in 'the name of the Lord Jesus; saying we adjure you by 'Jesus, whom Paul preacheth'. This was particularly done by the 'seven sons of Sceva, a Jew, and chief of the priests'. But an evil spirit, with whom they attempted this, answered them, 'Jesus 'I know, and Paul I know, but who are ye', and the man 'leaped on them, and overcame them', and they fled from him, 'naked and wounded'⁸.

On the fact being known, with the miraculous acknowledgment of both Jesus, and Paul, 'fear fell on them all'—both Jews and Greeks, 'and

⁴ Ac. xix. 8, 9.

⁶ Col. ii. 1. iv. 15, 16.

⁵ Ac. v. 15, 16.

⁷ Ac. xix. 10—12.

⁸ Ac. xix. 13—16.

the name of the Lord Jesus was magnified', and many who professed these 'arts', believed, and confessed their evil deeds, bringing their books together, and publicly burning them, to the amount of 'fifty thousand pieces of silver'. Thus 'mightily grew the word of God and prevailed'⁹!

Paul was resolved again to visit Macedonia, and Achaia, previous to his returning to Jerusalem, from whence he contemplated a longer voyage; saying, 'after I have been there, I must 'also see Rome'. Before he quitted Ephesus, he addressed his first Epistle to the Corinthians. Then sending forward two of his disciples, Timothy^o, and Erastus, he himself stayed behind 'for a season', during which a commotion arose that threatened the most serious consequences. Demetrius, a man who 'made silver shrines for Diana',—the representatives of the Temple, and images, and the merchandize of which 'brought no small gain to the craftsmen', called together his brethren of like occupation, and exciting them, both by a consideration of their private interest, and of the danger 'that the Temple of the great goddess should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshipped', they became highly enraged, and exclaimed with one voice, 'Great is 'Diana of the Ephesians'.

In consequence 'the whole city was filled with confusion'. Gaius, and Aristarchus, Paul's Minis-

⁹ Ac. xix. 17—20.

^o 1 Thess. iii. 2.

ters, and 'companions in travel', were seized, and dragged into the theatre, there publicly to be accused, or thrown to the wild beasts. Paul himself was restrained from going thither by the disciples; while 'certain of the chief of Asia' supposed to be even the priests of Diana themselves, affected by the preaching of the Apostle, and thus become 'his friends', sent messages to caution him against venturing himself therein. In the mean while, some 'crying one thing, and some another, the assembly was confused'; the greater part of them not knowing 'wherefore they were come together'. And when the Jews 'put forward' Alexander, to make a speech, the mob again set up the cry, and which they continued for two hours together, 'Great is Diana of the 'Ephesians'! The uproar was at length appeased by the prudence of the Town-clerk; who reminded them that what they asserted no one could deny: they should therefore not act rashly, and particularly against men who were 'neither robbers of Churches, nor blasphemers of the goddess'; that if the craftsmen had 'matter against any man, the law was open', and there were 'deputies', or judges under the Emperor; and that they were 'in danger to be called in question' for this concourse, and 'uproar'. He then, with authority, 'dismissed the assembly'¹.

After this event Paul took his leave of the disciples, and embraced them, and departed for Ma-

¹ Ac. xix. 21—41.

cedonia; taking Troas in his way, in order to embark there. He expected Titus to give him the meeting at that place, from Corinth: and probably made some stay at Troas, 'to preach Christ's gospel, perceiving 'a door opened unto him of the Lord'. Titus not joining him, after his great anxiety, he passed over into Macedonia², and there Titus met him, to his great comfort; 'not by his coming only, but by the consolation wherewith he himself had been comforted', in seeing the state of the Church at Corinth, which he reported to the Apostle³. Having 'gone over those parts, and given much exhortation' to the Churches in his way, Paul 'came into Greece', or Achaia, where he remained three months; visiting probably the Churches planted by him in Philippi, Thessalonica, Berea, and other places⁴.

Finding that some ill-disposed 'Jews laid wait for him', as he was about to go by sea into Syria, 'he purposed to return through Macedonia', or by land. There were with him at this time the following Ministers, who 'accompanied him into Asia',—*Sopater*, of Berea; *Aristarchus*, and *Secundus*, of the Thessalonians; *Gaius*, of Derbe, and *Timothy*; *Tychicus*, and *Trophimus*, of Asia; and *Luke*, the historian of his journey.

These, with the exception of Luke, went before, and first arrived at Troas. Paul and Luke seem to have remained at Philippi during the Passover—'the days of unleavened bread'; at which time:

² 2 Cor. ii. 12, 13.³ 2 Cor. vii. 5—16.⁴ Ac xx. 1—3.

the Apostle wrote his second Letter to the Corinthians, urging them by referring to what Macedonia had done a year ago, to complete their collections for the Saints, 'lest, haply (says he) 'if they of Macedonia come with me, and find 'you unprepared, we (that we say not you) should 'be ashamed'; that is of what he had boasted of them⁴. This Epistle he sent by Titus, and others, 'the messengers of the Churches, and the glory of Christ⁵'. Paul then joined his associates at Troas, after a sail of five days. Here, as the disciples were assembled in the evening to celebrate the Lord's Supper, Paul, being about to 'depart on the morrow', preached unto them 'until midnight', when a young man of the company 'sunk down with sleep, and fell from the third loft', or 'the upper chamber, where they were gathered together', and 'was taken up dead'. The Apostle recovered him by a miracle, and then, 'at break of day', departed⁶.

From Troas Paul went on foot to Assos, desiring to be alone, while the others went thither by sea, there they took him on board: and hence they sailed to Mitylene, the chief city of the island of Lesbos: and passing the island of Chios, arrived at Samos. Hence they went to Trogyllium, where they tarried a space, and the next day came to Miletus. Here being pressed for time, 'for he hasted, if it were possible for him, to be at Jerusalem the day

⁴ 2 Cor. ix. 1—5.

⁵ 2 Cor. viii. 17—24.

⁶ Ac. xx. 6—12.

of Pentecost', he sent to Ephesus, and summoned the Elders of the Church to give him the meeting.

On their arrival he addressed to them a most pathetic Apostolic charge; reminding them of his own conduct, 'at all seasons', while amongst them, under the temptations, and difficulties that attended him: professing that the 'bonds, and afflictions', which he knew by the testimony of the Holy Ghost awaited him, nothing moved him; nor did he count life itself dear, so that he 'might finish his course with joy, and the Ministry which he had received of the Lord Jesus'. He appealed to them, as they should see his face no more, that having 'declared unto them all the counsel of God', he was 'pure from the blood of all men'. He, therefore, charged them on their part, to 'take heed to themselves, and to all the flock over which the Holy Ghost had made them Overseers'; since he foresaw that 'grievous wolves would enter in among them', and that even 'of themselves men would arise speaking perverse things to draw away disciples after them'. He then 'commended them to God, and to the word of his grace'; and reminding them of his own disinterested labours, he concluded by kneeling down, and praying with them all. The parting was most affecting. 'They all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all' at his words, 'that they should see his face no more'. With these feelings 'they accompanied him unto the ship', and he departed⁷.

⁷ Ac. xx. 13—38.

From Miletus they sailed to Coos; thence to Rhodes, and to Patara, a sea-port of Lycia. There finding a ship sailing over unto Phenicia, they went in her, and passing by Cyprus, landed at Tyre, where the ship was to unlade; and here meeting with some disciples they tarried seven days. Some of these—Prophets, foreseeing, ‘through the Spirit’, what awaited Paul at Jerusalem, advised him not to go there. But this council he rejected; and being brought by the Church on their way to the shore, where they kneeled down, and prayed, they embarked; and ‘came to Ptolemais, and saluted the brethren’, and remained with them one day. The next day they departed for Cesarea, where they took up their abode with Philip the Evangelist, and ‘tarried many days’.

Here ‘a certain Prophet from Judea named Agabus’, foretold, by a significant emblem, how the Jews should bind Paul at Jerusalem, and deliver him to the Gentiles; which when his companions heard, both they, and the disciples of Cesarea, endeavoured, as those of Tyre had done, to dissuade Paul from proceeding. This he refused with still greater energy; exclaiming—‘What mean ye to weep, and to break mine ‘heart! for I am ready not to be bound only, but ‘also to die at Jerusalem, for the name of the ‘Lord Jesus’! Accompanied, then, by ‘certain of the disciples’, and ‘one Mnason, of Cyprus, an old disciple’, with whom it was intended they should lodge, they departed for Jerusalem,

where on their arrival 'the brethren received them gladly'⁸.

The day following Paul, and his assistants, 'went in unto James', 'all the Elders', his Presbyters, being 'present': when Paul detailed to them at large, 'what things God had wrought among the Gentiles by his ministry', on hearing which they 'glorified the Lord'. But whether fearing that this attention to the Gentiles might excite a jealousy in the Jews, or that Paul himself might have too lightly regarded the ceremonial law, not yet abolished, the assembly agreed in recommending to him a step, by which all who were suspicious of him might know, 'that these things whereof they were informed concerning him were nothing', but that he himself did 'walk orderly', and 'keep the Law'. 'Thou seest brother', said they, 'how many thousands of Jews there are 'which believe, all zealous of the Law', and they have heard 'that thou teachest all the Jews among 'the Gentiles to forsake Moses', and neither to 'circumcise', nor 'walk after the customs'. They therefore proposed to him, as the multitude would undoubtedly assemble on hearing of his coming, that he should join four men amongst them, who had 'a vow on them', in purifying themselves, and shaving the head. To this Paul willingly consented, and, after 'purifying himself with them, entered into the Temple, to signify the accomplishment of the days of purification, until

⁸ Ac. xxi. 1—17.

an offering should be offered for every one of them⁹.

Before 'the seven days',—the term of purification, were ended, some of 'the Jews of Asia', his inveterate enemies, even at the time when 'they saw him in the Temple, stirred up all the people, and laid hands on him'; appealing to 'the men of Israel', to help them against one who taught 'every where against the people, and the Law', and the Temple, and had even 'brought Greeks into it to pollute the holy place'; alluding to *Trophimus*, the Ephesian Minister. This occasioned a violent tumult, and 'they drew Paul out of the Temple', intending to kill him: when he was rescued by the chief captain of the band, and carried to the castle, bound with chains; he supposing him to be a certain Egyptian insurgent, who had headed four thousand men, murderers, in the Wilderness. On Paul's declaring himself, however, to be 'a Jew of Tarsus', 'a citizen of no mean city', and asking permission to speak to the people, the officer permitted him so to do.

Then Paul courteously addressed himself to the multitude—'Men, brethren, and fathers', speaking in the Hebrew tongue, which hearing, 'they kept the more silence'. He, then, after noticing his education at the feet of Gamaliel in Jerusalem, according 'to the law of the fathers', and his being 'zealous towards God', even as they themselves were, described the manner of his conver-

⁹ Ac. xxi. 18—26.

sion on his journey to Damascus, his baptism, the repetition of the vision in a trance, the share he took in the death of the martyr Stephen, and the annunciation of his commission by the Lord, to go amongst the Gentiles. At this point the tumult became most violent; the multitude expressing themselves by the usual vehement signs of indignation, 'casting off their clothes, and throwing dust into the air', and crying out loudly, 'Away with such a fellow from the earth—it is not fit that he should live'! The chief captain, therefore, had him again brought into the castle, and gave directions to have him scourged, and examined; but learning that he was a Roman, and fearing that he had already acted illegally, 'he loosed him from his bands', and convoking 'the chief priests and all their council', set Paul before them, in order to his making his defence^o.

This the Apostle had scarcely begun to do, by earnestly declaring that he had lived 'in all good conscience before God until that day', when 'the high-priest, Ananias, commanded them that stood by him to smite him on the mouth'. Indignant at this violence, commanded contrary to law by one sitting in judgment, the Apostle exclaimed, 'God shall smite thee, thou whited wall'! but being rebuked by those that stood by, for thus reviling God's high-priest, he said, 'I wist not brethren, that he was the high-priest'; a character which, probably, at that period of corrup-

^o Ac. xxi. 27–40. and xxii. throughout.

tion, and anarchy as to the sacred office, he was not legally invested with ; for Paul's own testimony to the illegality of 'speaking evil of the ruler of the people', cited from the Law¹, fully proves that he did not do this ironically, as some have imagined, but in real ignorance on the subject.

Observing of what persons his judges were composed, 'that the one part were Sadducees, and the other Pharisees', Paul now availed himself of the wisdom of the serpent, and cried out,— 'Men and brethren! I am a Pharisee, the son of 'a Pharisee! of the hope and resurrection of the 'dead I am called in question'! This, as he foresaw, produced a dissension between them, 'the multitude was divided'; and 'the Scribes that were of the Pharisees part', even said, 'we find 'no evil in this man ; but if a spirit, or an angel 'hath spoken to him, let us not fight against God'! 'A great dissension' following, the chief captain, fearing for Paul's safety, had him brought into the castle: and 'the night following the Lord stood by him', as he had before appeared unto him, and said, 'Be of good cheer, Paul ; for as thou 'hast testified of me at Jerusalem, so must thou 'bear witness also at Rome'!

Some of the Jews, however, his enemies, confederated together, with an oath, 'that they would neither eat, nor drink, till they had killed him': but their design was providentially defeated by

¹ Ex. xxii. 28.

a premature discovery of it to the chief captain, who therefore sent him, under a strong guard of protection, to Felix, the Governor of Cesarea: with a letter, declaring that he had rescued him, being a Roman, and perceiving that he was 'accused of questions' of the Jewish law, but having 'nothing laid to his charge worthy of death, or of bonds': and that he had desired his accusers also to come before him².

In the course of five days 'Ananias the high-priest, with the elders, and a certain orator named Tertullus', employed by them to plead against Paul, came to Cesarea: when the orator beginning his harangue with a fulsome panegyric on Felix, who was little worthy of it, charged the Apostle with being a 'pestilent fellow, a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes'; who having attempted 'to profane the Temple', and being about to be 'judged according to their law', had been rescued from them, with violence, by the chief captain, who had commanded his accusers to come before the Governor: adding that by an examination of him he himself might have 'knowledge of those things whereof they accused him'.

Permission being given to the Apostle to speak, he prefaced his discourse by a just testimony to the Governor's many years experience, not his 'worthy deeds', as the orator had done. Then denying the charge of sedition, he declared that

² Ac. xxiii. throughout.

there were 'yet but twelve days since he went up to Jerusalem to worship': that he had 'neither been found in the Temple disputing with any man, nor raising up the people, neither in the Synagogues, nor in the city'. 'But (said he) this I confess 'unto thee, that after the way which they call 'heresy so worship I the God of my fathers; believing all things which are written in the Law, 'and the Prophets'. As to any profanation of the Temple he explained, that bringing 'alms and offerings unto his nation', the Jews from Asia, who had been ever his most malignant enemies, 'found him purified in the Temple, neither with 'multitude, nor with tumult'. These he said 'ought to have been there, and object, if they had aught against him'. He concluded by appealing to those present whether they had 'found any evil doing in him while he stood before the council', except his having declared that it was 'touching the resurrection of the dead he was called in question'.

Felix, now having a 'more perfect knowledge' of what he was accused, deferred the cause till the arrival of Lysias, the chief captain; giving Paul his liberty, but under the superintendence of a centurion; and even with his wife Drusilla, who was a Jewess, hearing him preach 'concerning the faith in Christ'. This was not, however, with much effect; although he 'trembled' at the Apostle's reasoning; for 'he sent for him often', hoping to receive a bribe for setting him at liberty;

and after thus acting for two years, he, on being superseded by Portius Festus, 'willing to shew the Jews a pleasure, left Paul bound'³.

Festus, after his arrival at Cesarea, A.D. 62, went up to Jerusalem, when the high-priest, and the chief of the Jews preferred their complaint against the Apostle, and begged he might be sent for, intending to waylay, and kill him. This the Governor refused, and returning himself in ten days to Cesarea, he had him brought before the judgment-seat. The Jews on this, they having come from Jerusalem, renewed their accusation with 'many and grievous complaints, which they could not prove'; all of which Paul met by asserting, that 'neither against the law of the Jews, neither against the Temple, nor yet against Cæsar, had he offended any thing at all'. The Governor, now more desirous to 'do the Jews a pleasure', asked the Apostle whether he would go up to Jerusalem, there to be judged: but Paul, perceiving his inclination, and asserting that he had done the Jews no wrong, as the Governor himself well knew, declared his readiness to die if he had 'committed any thing worthy of death', but protested against being delivered up unto them, being innocent, and concluded by appealing unto Cæsar. This at once put an end to the proceedings; and Festus said, 'unto Cæsar shalt thou go'. Before this could take place King Agrippa, (son of Herod the king, the persecutor of the Church⁴.)

³ Ac. xxiv. throughout.

⁴ Ac. xii. 1—4.

and Bernice, came to Cesarea to visit Festus, who declaring Paul's case to him, and his appeal to Cæsar, Agrippa expressed a desire to hear him himself⁵.

On permission being given him to speak, Paul declared himself happy in having to answer before one whom he knew 'to be expert in all customs and questions among the Jews', and he therefore besought him 'to hear him patiently'. When again referring to his education, and zeal, his firm hope of the resurrection, and his conviction, being then ignorant, that he 'ought to do many things contrary to the name of Jesus of Nazareth', he detailed the particulars of his conversion, and his obedience to the 'heavenly vision', in preaching that men 'should repent, and turn to God, and do works meet for repentance': that for these causes the Jews desired to kill him; though having 'obtained help of God', he continued preaching 'none other things than those which the prophets and Moses did say should come—that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles'.

This doctrine produced a like effect on Festus as it had done on the mob at Jerusalem, on the same defence and conclusion⁶; and he exclaimed with a loud voice, 'Paul thou art beside thyself, 'much learning doth make thee mad'! The Apos-

⁵ Ac. xxv. throughout.

⁶ Ac. xxii. 21—23.

tle calmly replied that he was not mad, but spake 'the words of truth and soberness'; appealing to the king's own knowledge of these things, and his belief in the prophets. This so wrought upon Agrippa that he said, 'Almost thou persuadest me to be a Christian'! 'I would to God', replied the Apostle, in the spirit of his master, 'that not only thou, but also all that hear me, this day, were both almost, and altogether such as I am—except these bonds'! Hereupon the King, and the Governor, and they that sat with them, conferring together aside, agreed that he had done 'nothing worthy of death, or of bonds', and Agrippa remarked to Festus, that 'he might have been set at liberty, if he had not appealed unto Cæsar'⁷.

Four times had Paul now had an opportunity of defending his public conduct, and the faith of the gospel, before the highest authorities of the country. First, before the Jewish Council, the high-priests, chief priests, elders, and scribes, at Jerusalem⁸. Secondly, before the Roman Governor, Felix, at Cesarea⁹. Thirdly, before Festus at the same place. And fourthly, again at Cesarea, before King Agrippa, Bernice, Festus, 'the chief captains; and principal men of the city'¹⁰. On all of which occasions, either through the disagreement, or hesitation of his judges, or by a clear manifestation of his innocence, he stood acquitted of the charges brought against him.

⁷ Ac. xxvi. throughout. ⁸ Ac. xxiii. ⁹ Ac. xxiv. ¹⁰ Ac. xxv. xxvi.

Paul's first Voyage to Rome. A.D. 62.

Paul, then, with 'certain other prisoners', among whom were two of his Ministers, *Aristarchus*, and *Luke*, being delivered over to Julius, a centurion, launched from Cesarea, 'meaning to sail by the coasts of Asia', and the next day, touching at Sidon, the centurion courteously permitted Paul to go on shore, and meet his friends. At Myra, in Lycia, they changed ships for one of Alexandria, sailing into Italy, and reaching the port of 'the fair havens', in Crete, after many days, the wind being contrary, and the season becoming dangerous, Paul 'admonished them', in the spirit of prophecy, against proceeding. But the centurion paying more attention to the opinion of 'the master, and the owner', they again set sail: but were overtaken by a tempest under the Island Clauda, and nearly lost. On this 'Paul stood forth in the midst of them', and reminding them of their not having hearkened unto him, exhorted them 'to be of good cheer', for that there should be 'no loss of any man's life, but of the ship'; declaring that there had stood by him that night an angel of the God whom he served, who announced that he must 'be brought before Cæsar', and that 'God had given unto him all them that sailed with him'. 'Howbeit', said he, giving it unto them as a sign of his speaking the truth, 'we must be cast upon a certain island'.

The fourteenth night they found they drew near to some land; and having long continued fasting, Paul urged them to take 'some meat' for their health; now encouraging them with the assertion, that there should not 'a hair fall from the head of any of them'. Taking bread then, and giving thanks to God publicly, he himself began to eat, and all did the same, being in the whole to the number of two hundred and seventy-six souls. When it was day they ran the ship a-ground, and the forepart sticking fast, while the hinder part was broken by the waves, the soldiers proposed to kill the prisoners, lest any of them should escape. This the centurion, 'willing', under the divine direction, 'to save Paul', prevented; and commanded those that could swim to 'cast themselves first into the sea' and the others, 'on boards, and broken pieces of the ship'. 'And so it came to pass', in pursuance of Paul's prediction, 'that they escaped all safe to land'¹.

The inhabitants of the island, Melita, on which they were cast, received them with 'no little kindness', till Paul, laying a bundle of sticks on the fire which they had kindled, and a viper coming out, and fastening on his hand, they regarded him as 'a murderer', whom, 'though he had escaped the sea', yet vengeance would not suffer to live'. But finding that he 'shook off the beast', without receiving any harm, 'they changed their minds, and said that he was a God'!

¹ Ac. xxvii. throughout.

They were now received by Publius, the chief proprietor of the island, who lodged them three days; and his father lying sick of a fever, and a bloody flux, Paul 'prayed, and laid his hands on him, and healed him'. On this, others who had diseases, came, and they also were healed. This occasioned the company to be treated with many honours, and on their departure three months afterwards, A D. 63, to be supplied with every thing necessary for their comfort.

Landing then at Rhegium one day, and at Syracuse, they tarried there three days, and afterwards, on 'reaching Puteoli, where they found certain brethren', they were entreated to tarry with them seven days. After which, proceeding towards Rome, they were met by the brethren on the road, to the Apostle's great joy, 'who thanked God, and took courage'. At Rome the centurion delivered his prisoners to the captain of the guard, who suffered Paul to dwell by himself, a soldier only attending him.

When three days only had elapsed, Paul called the chief of the Jews together, and with great humility detailed to them his case, and why he was 'constrained to appeal' from the judgment of his own brethren, 'unto Cesar'. 'Not' said he, with great charity and caution, 'that I had ought to 'accuse my nation of': and 'therefore have I called 'for you to see you, and to speak with you, because that for the hope of Israel I am bound with

‘this chain’! His accusers, as it appears, were not yet arrived, nor had they whom he now addressed heard ‘any harm’ of him, but they now desired to hear from himself something concerning the ‘sect’ ‘every where spoken against’.

Then, ‘when they had appointed him a day, there came many to him’, to whom he expounded, and testified the kingdom of God; persuading them ‘concerning Jesus, both out of the law of Moses, and out of the prophets’, being thus employed ‘from morning till evening’. This produced a different effect on different hearers. ‘Some believed the things which were spoken, and some believed not’; so that on their departure from him, he addressed himself to the latter in these awful terms. ‘Well spake the Holy Ghost, ‘by Esaias the Prophet, unto our fathers, saying, ‘Go unto this people and say, hearing ye shall ‘hear, and shall not understand, and seeing ye ‘shall see, and not perceive’! ‘Be it known, ‘therefore, unto you, that the salvation of God is ‘sent unto the Gentiles, and that they will hear it’! On this the Jews left him, and ‘had great reasoning among themselves’, Paul then for ‘two whole years A. D. 63—65, received into his house ‘all that came unto him; preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ. with all confidence, no man forbidding him’².

The Apostle’s faithful attendants, his Presby-

² Ac. xxviii. throughout.

ters and Deacons, as many as accompanied him to Rome, appear to have shared in his imprisonment. This is expressed of many, called by him his 'fellow-prisoners', *Aristarchus*, *Epaphras*, and perhaps *Timothy* also³. And it seems to have been a common custom, as he had before spoken of *Andronicus*, and *Junia*, under the same title⁴.

St. Paul's journey after the close of the Sacred Canon.

Here the direct Scripture history terminates: but miscellaneous passages in the subsequent Epistles of St. Paul give intimations of his having been released from his bondage, generally supposed in the spring, at the end of the two years' imprisonment mentioned by St. Luke⁵, and of his taking another extensive circuit amongst the Churches in Asia, (and now perhaps into Europe) before he was a second time imprisoned at Rome, where, according to tradition, he suffered martyrdom after about another year's confinement.

The best supposition perhaps is—that the Apostle embarked with some of his attendants, Titus, and Timothy, and Luke. Perhaps, also, Tychicus, Demas, and Crescens⁶, and sailed from Italy for Judea, to visit the Churches: which he had promised to see with Timothy⁷, in the Epistle he ad-

³ Col. iv. 10 Philemon 23. Heb. xiii. 23.

⁴ Rom. xvi. 7.

⁵ Ac. xxviii. 30.

⁶ See 2 Tim. iv. 10 - 12.

⁷ Heb. xiii. 23.

dressed from Rome to them, and now known under the title of 'the Epistle to the Hebrews'.

That in his way he touched at Crete; where, after confirming the Churches, he settled *Titus* as the Bishop, to 'set in order the things which were wanting', or left undone by himself, and to 'ordain Elders in every city'⁸: that leaving this island he sailed for Judea, accompanied by Timothy, and visited the Church of Jerusalem, and the other Churches of that country: that from Judea he went into Lesser Asia, passing through Antioch, and throughout Cilicia, Galatia, and Phrygia, paying his promised visit at Colossæ, to Philemon, whom he had desired to prepare for him a lodging⁹: that here Paul and Timothy continued some time; and then departing, went to Ephesus, where the Apostle settled *Timothy* as the Bishop, desiring him 'to abide' there, while he himself went into Macedonia⁰.

That after having visited the Churches in Macedonia, and that at Corinth, perhaps for the second time, Paul took up his abode at Nicopolis, for the winter, as he had proposed¹. That about this time he wrote his first Epistle to Timothy at Ephesus, to direct him how to behave himself, in case he should be prevented returning to him²; and also the Epistle to Titus, who probably soon afterwards joined him here, having received directions so to do, whenever Paul should send Ar-

⁸ Titus i. 5.

⁹ Philemon 22.

⁰ 1 Tim. i. 3.

¹ Titus iii. 12.

² 1 Tim. iii. 14, 15.

temas, or Tychicus for him; and to bring Zenas the Lawyer, and Apollos, with him³. That not improbably the report made to him by Titus of the state of the Churches in Crete, determined him to visit them before he proceeded to Ephesus. That he did this, therefore, in the spring, accompanied by Titus, Trophimus, and Erastus, taking Corinth in his way, where Erastus was left by him, or 'abode' there, on his own suggestion; and Trophimus falling sick, was left at Miletum, a city of Crete⁴.

That from thence he returned to Ephesus, making the visit to Timothy which he had taught him to expect—'hoping to come unto him shortly'⁵. That he then paid a visit to Miletus, where, if the former supposition was not true, he left Trophimus behind him sick: and then passed through Troas, where he lodged with Carpus; at whose house he left his 'cloak', or more probably the bag containing his 'books', and 'parchments'; which he afterwards desired Timothy to bring to him at Rome⁶.

That he probably paid a third visit to Corinth, and at length went again to Rome, where he was for the second time imprisoned, and probably remained in confinement some time, before he suffered martyrdom. During this he wrote the second Epistle to Timothy; in which he states the danger of his situation, and the departure from

³ Titus iii. 12. 13.

⁵ 2 Tim. iii. 14.

⁴ 2 Tim. iv. 20.

⁶ 2 Tim. iv. 10—16.

him of many of his attendants. Some, no doubt, were sent away by himself on particular missions, as '*Crescens* to Galatia, *Titus* unto Dalmatia', and *Tychicus* to Ephesus. But many, it is to be feared, pusillanimously deserted him; for he says—'at my first answer no man stood with me, but all men forsook me'! and this apparently under the worst circumstances, for he adds, 'I pray God that it may not be laid to their charge'! Of these *Demas* thus forsook him, 'having loved the present world', and 'departed unto Thessalonica'.

Of the length of St. Paul's second imprisonment, or of his death, nothing certain is known. As it may be inferred that he was brought before Nero at two several times, it has been imagined that his confinement continued above a year. It is generally supposed that he was beheaded in the neighbourhood of Rome; and that on the spot where he was buried, Constantine the Great afterwards erected a Church to his memory.

On the Epistles of St. Paul.

It was during Paul's first confinement at Rome; that acting probably in a *metropolitical* capacity, he addressed his several Epistles to the Ephesians, (Laodiceans, and perhaps some other Churches in Asia Minor,) Philippians, and Colossians; also the private Epistle, if so it may be considered, to Philemon; perhaps the second Epistle to Timothy, (if not also the first;) and not improbably that to the Hebrews. In most of these he refers to his

being at the time in a state of confinement, 'an ambassador in bonds', (or a chain) 'the prisoner of the Lord', 'Jesus Christ', 'for the Gentiles'⁷. The Epistle to the Ephesians was probably written at an early period of this imprisonment, as Paul does not seem therein to contemplate his release: it was sent by *Tychicus*, 'a beloved brother, and faithful minister'; who was to make known to them the Apostle's 'affairs', and to 'comfort their hearts'⁸. His Epistle to the Philippians was written apparently at a later date; both because there had been a time for him to learn that his misfortune had tended to the 'furtherance of the gospel', and because he looked 'shortly' to his release⁹. It was sent by *Epaphroditus*, their 'Apostle', (*gr.*) or Bishop, who had been kindly 'ministering to his wants', and who 'longed' to return to them⁰. The Epistle to the Colossians, in answer to one sent from them by *Epaprhias*, their 'faithful minister', and to one from Laodicea¹, was conveyed to them, as the postscript would intimate, by *Tychicus* and *Onesimus*, and the Epistle to Philemon was also sent about the same time², by *Onesimus*; Tychicus not improbably still accompanying him. Whether St. Paul wrote his second Epistle to Timothy during this first, or a second imprisonment, which latter was the general opinion of the primitive Church, is doubtful.

⁷ Eph. vi. 20. iii. 1. iv. 1. Phil. i. 7. 13. Col. iv. 3. Philemon i. 10. 13. 17. 2 Tim. i. 8. 16. 17. ii. 9.

⁸ Eph. vi. 21. 22.

⁹ Phil. i. 12. ii. 24.

⁰ Phil. ii. 25—30.

¹ Col. i. 7, 8. iv. 16.

² See ver. 22.

The nature of his imprisonment, the charge against him³, and his reference to many occurrences that most probably took place subsequent to this, seem to favour the latter, and general opinion. The Epistle to Titus, it is extremely probable, was written after the first imprisonment, and it is said in the postscript to be written from Nicopolis of Macedonia: but respecting this there is much doubt. The Epistle to the Hebrews was also probably written from Rome, and immediately before, or after, the Apostle's liberation^{4*}.

The Church in Britain.

St. Paul had been thus traversing the dominions of the Roman world;—Arabia, Asia, Greece, and Italy. In his Epistle to the Romans he speaks of his being about to 'take a journey into *Spain*', and there is much ground for believing, on the

³ 2 Tim. i. 16—18. ii. 9. iv. 6—8.

⁴ Heb. xiii. 22—2.

* For a concise, but well-digested, and highly useful *compendium* of all the learning and information on this subject, and indeed on every other relating to the technology and formal contents of the Sacred Writings, see the Rev. Mr. Horne's invaluable 'INTRODUCTION TO THE CRITICAL STUDY, AND KNOWLEDGE OF THE HOLY SCRIPTURES'. A Work, in the composition of which the Author, it appears, devoted twenty years of almost incessant application: but which, it is gratifying to perceive, has been in some measure repaid by a demand for another Edition, within a few months of the publication of the former.—This, the *second*, was enlarged from the first of 3 vols. into 4 vols. 8vo., and from the moderate price put upon it, and the immense quantity of matter contained, if not entirely original, compiled with almost as much labour as this would have occasioned, may be considered the *cheapest* of modern publications.

testimony of authors of credibility, that he founded the Christian Church even in *Britain*. Eusebius has said 'that some of the Apostles preached the gospel in the British Islands'; and Theodoret attributes this to St. Paul; declaring it was he that 'brought salvation to the islands that lie in the ocean'. Jerome says, that 'St. Paul, after his imprisonments, preached the gospel in the western parts'; 'imitating the course of the Sun of Righteousness, and preaching to the extremity of the earth'. That by these terms the British islands are meant, is to be gathered from Clemens Romanus, one of the 'fellow-labourers' of the Apostle⁷, who in his Epistle to the Corinthians, says, that 'St. Paul preached righteousness through 'the whole world; and in so doing went to the utmost bounds of the west'. This phraseology is also to be found in all the writings of the early historians; Irenæus has it—'to the utmost bounds of the earth'.

Gildas, the British historian, says, that Christianity was introduced into this country before the defeat of the British forces under Boadicea, in the latter part of the reign of Tiberius. The connection between Spain, and Gaul; and the British Islands, is noticed by the Roman historian, Tacitus; and there were not wanting circumstances during the time of the Apostle's imprisonment, to make these remote parts objects of peculiar interest. Amongst the many noble converts made

⁷ Phil. iv. 3.

by him at Rome, Pomponia Græcina is charged with 'the foreign supersition', and she was the wife of Plautius, the Emperor Claudius's Lieutenant in Britain. Through her, therefore, St. Paul might have become acquainted with the deplorable state of this people, and desirous of their conversion. The family of Caractacus were at this period also, hostages at Rome, where they remained seven years; and it is by no means improbable that Paul either actually accompanied them on their return home, or soon after followed them.

The time which such a journey must necessarily occupy, was no doubt considerable, and such as has been generally supposed did not intervene between the first and second imprisonments at Rome: but a judicious correction of dates has removed the apparent difficulty, and left an interval of even from eight to ten years*, no part of which would be lost by him who 'laboured more abundantly than all' the rest⁹. Some have

* It will be perceived that in the foregoing sketch of St. Paul's journeyings, his first arrival at Rome is placed in the year 63, and his release in 65. This is according to the Chronology adopted in the authorized English version, and which has been followed in the present Work throughout, in order to avoid unnecessary discussion. A new series of dates is indeed, required for the support of the above hypothesis: but such is authenticated, or made probable by the investigation of the present laborious, and learned Bishop of St. David's. See his Letters to his Clergy on St. Paul's being 'the founder of the Church in Britain'; and on its 'independence of any foreign jurisdiction': to be found in the 2d Volume of 'The Churchman Armed'. See also, 'Stillingfleet's *Origines Britannicæ*, pp. 35—48. 1 Collier's *Eccl. Hist.* p. 3—7. and Nelson's *Festivals*—'On the conversion of St. Paul'.

⁹ 1 Cor. xv. 10.

supposed that St. Peter was the Apostle who planted Christianity in Britain: but independent of the paucity of evidence hereon, this appears far less likely to have been the work of the Apostle of the circumcision, than of him, of whom the Lord had declared, that he would send him 'far amongst the Gentiles'⁰; and who himself avowed that he had 'received grace, and Apostleship, for obedience to the faith, *among all nations*'¹.

⁰ Ac. xxii. 21.

¹ Rom. i. 5.

CHAPTER XXIV.

THE APOSTOLIC EPISCOPACY *Continued.*

THE MODE OF PROCEEDING IN PLANTING CHURCHES.—THE CHURCHES PLANTED.—THE ORDINATION, AND SETTLEMENT OF MINISTERS.—LIST OF THESE.—THE CHRISTIAN MINISTERS, AND THEIR SENTIMENTS, &c.—ON THE INEQUALITY AMONGST THE FIRST MINISTERS.—THE PLACES OF CHRISTIAN WORSHIP.—THE EPISCOPAL AUTHORITY EXERCISED BY THE APOSTLES.—THE EPISCOPAL AND THREEFOLD MINISTRY DURING THE APOSTOLIC AGE.

The mode of proceeding in planting Churches.

THERE were many Churches established in *Judea*, and the neighbourhood, *Samaria*, and *Galilee*, by the Apostles, or by inferior Ministers, of which no notice is taken in the history of St. Luke. He does, indeed, shortly detail a circuit of Peter, referring to his ‘passing throughout all quarters’¹; but giving very few particulars, except the important event of the conversion of Cornelius. There is, also, an account of the confirmation of the Church in *Samaria*, by Peter, and John²; but besides these notices, except some allusions to the

¹ Ac. ix. 32.

² Ac. viii. 14—17.

dispersed Ministers, all record of the planting local Churches is confined to those established by Paul, and Barnabas.

Amongst other places where a Church may be supposed to have been very early founded, though no particulars are recorded, is *Damascus*: for Saul, while ‘breathing out threatnings, and slaughter against the disciples of the Lord’³, as the very first step he took after consenting to the death of Stephen, and his making ‘havock of the Church’, at Jerusalem⁴, procured letters from the high-priest to the Synagogues at Damascus, to authorise his bringing any that he might find ‘of that way,—whether men or women’, bound unto Jerusalem⁵: and the distance of Damascus from the capital of Judea, seems to prove that it was conspicuous at that time for the number of believers, or it would be hard to imagine why this place should have been selected by the persecutor.

The mention, too, of ‘the disciples’, and the part they subsequently took in effecting Paul’s escape from the Jews⁶, with what is recorded of Ananias, ‘a certain disciple’, tend to confirm the supposition that the Church of Damascus was at that time considerable. This Minister had heard ‘how much evil’ had been done by Saul ‘to the saints at Jerusalem’, and of his intended journey to Damascus, with the object of his coming: and although it may be questionable whether the im-

³ Ac. ix. 1.

⁵ Ac. ix. 1. 2.

⁴ Ac. viii. 3.

⁶ Ac. ix. 19. 25.

position of his hands on Saul, that he might be 'filled with the Holy Ghost', (as well as 'receive his sight',) can be considered as an ordination of one who was not an Apostle 'of men, neither by man, but by Jesus Christ'⁷; yet sufficient appears to warrant the conclusion, both that Ananias was a Minister of the Gospel, and that there was then a Christian Church at that place, of which he was an officiating member.

It seems that a Church might be founded, or properly gathered, by an inferior Minister. Philip, the Deacon, (if he was such at the time,) did this at Samaria⁸; and thus did also 'the dispersed', whether Presbyters, or Deacons, who were 'scattered abroad throughout the regions of Judea, and Samaria', and 'went every where preaching the word'⁹, travelling 'as far as Phenice, and Cyprus, and Antioch'¹⁰. But it seems perfectly clear that of whichever order such inferior Ministers might be, the Apostolic college considered the more formal establishment, or confirmation, of the Churches, as vested in themselves. For when they, 'the Apostles that were at Jerusalem, heard that *Samaria* had received the word of God, they sent unto them, Peter and John', who, after prayer, 'laid their hands upon them', they having been before 'baptized in the name of the Lord Jesus'; and by this act of confirmation, the converts received the Holy Ghost¹.

⁷ Gal. i. 1.

⁸ Ac. viii. 5—7. 12.

⁹ Ac. viii. 1. 4.

¹⁰ Ac. xi. 19.

¹ Ac. viii. 14—17.

Precisely in like manner was the Apostolic interference in the case of *Antioch*. There, on a Church being gathered by the dispersed Ministers, and 'tidings of these things coming unto the ears of the Church which was in Jerusalem, they sent forth Barnabas'; who exhorted them, (probably confirming them also, as the two acts are connected together in the subsequent proceedings of the same parties²;) and getting Saul to join him, whom he had been the instrument of first introducing to the Apostles³, they remained in the Church at *Antioch* 'a whole year', and 'taught much people'. And in this eminent Church, thus established by these, the first extra Apostles, here exercising *Episcopal authority* as the other Apostles were doing in Jerusalem, were 'the disciples first called Christians'⁴.

The history of St. Luke comprehends, principally, the Episcopal office and course of *St Paul*; and next to the account of this, in length, one circuit of *St. Peter*: but there can be no question that all of 'the Twelve' were likewise, and equally occupied in the planting of Churches, and the ordination of Ministers for their service. And this more particularly, as the Gentiles—the great objects of Paul's ministration, may be considered as rather adding to, than constituting, the Church; and only in due time forming a constituent part of the spiritual 'Israel of God'⁵.

² Ac. xiv. 22.

⁴ Ac. xi. 20—27.

³ Ac. ix. 27.

⁵ Gal. vi. 16.

St. John is considered as the Apostle who planted the seven Churches of Asia, (with the exception alone of Ephesus,) to which Churches his remarkable Vision, and Revelations refer. Of such acts, as to all the rest of the Apostles, no authentic particulars remain.

*List of Churches planted in the Apostolic age,
principally by St. Paul.*

A.D. 33⁶. JERUSALEM⁷. Ac. ii. 41-47.

A.D. 34. SAMARIA. Ac. viii. 5. 12. 17. 25.

CESAREA. Ac. viii. 40.

A.D. 38. LYDDA. Ac. ix. 35. JOPPA. Ac. ix. 42.

A.D. 41. ANTIOCH. Ac. xi. 21. 22. 24. 26. *Phenice, Cyprus, and Antioch.* Ac. xi. 19.

A.D. 45. PERGA. Ac. xiii. 13. ANTIOCH *in Pisidia.* Ac. xiii. 14. ICONIUM. Ac. xiii. 51.

A.D. 46. LYSTRA. Ac. xiv. 6. DERBE. Ac. xiv. 20. ATTALIA. Ac. xiv. 25.

A.D. 53. *Qy. Churches in Phrygia, and Galatia.* Ac. xvi. 6. *Mysia.* Ac. xvi. 7. TROAS. Ac. xvi. 8. SAMOTHRACIA. Ac. xvi. 11. NEAPOLIS. Ac. xvi. 11. PHILIPPI. Ac. xvi. 12. AMPHIPOLIS. Ac. xvii. 1. APOLLONIA. Ac. xvii. 1. THESSALONICA. Ac. xvii. 1. BEREAS. Ac. xvii. 10.

A.D. 54. ATHENS. Ac. xvii. 15. 34. CORINTH. Ac. xviii. 1. 18.

⁶ See ante p. 887.

⁷ See ante ch. xviii.

A.D. 55. CENCHREA. Ac. xviii. 18. EPHE-
SUS. Ac. xviii. 19.

A.D. 60. ASSOS. Ac. xx. 13. MYTELENE.
Ac. xx. 14. CHIOS. Ac. xx. 15. SAMOS. Ac.
xx. 15. TROGYLLIUM. Ac. xx. 15. MILETUS.
Ac. xx. 17. COOS. Ac. xxi. 1. RHODES. Ac.
xxi. 1. PATARA. Ac. xxi. 1.

A.D. 62. MELITA. Ac. xxviii. 1.

A.D. 63. SYRACUSE Ac. xxviii. 12. RHEGIUM.
Ac. xxviii. 13. PUTEOLI. Ac. xxviii. 13.

ROME. A.D. 63 or 64. Ac. xxviii. 16-31.

Ordination, and settlement of Ministers.

It seems difficult, if not impossible, to ascertain from the sacred records, whether any regular, or uniform method was adopted, in settling *resident Ministers* in the new formed Churches: and the events recorded being comparatively so few, it is not surprising that the *ordination* of these should be also but slightly touched on. The mode, therefore, adopted by the Apostles in supplying the Churches with their respective Ministers, can be ascertained only by a collation of circumstances, and of those incidental intimations, that are found scattered throughout the sacred writings.

Two things, however, are clearly to be gathered from the analogy of the sacred history; *first*, that the Apostles, as subsequently, the Bishops also, their successors in the place, and duties of *the first Order*, did ordain to the Ministry; though not

improbably with respect to the ordination of members of the second Order, this was with the co-operation of the fellow members of such—the Presbyters; and that this power was delegated, exclusively, to their successors in the *Apostolate*, or *Episcopacy*. *Secondly*, that each Apostle, though partaking in the general Episcopacy, and however unequal in point of rank, did exercise a peculiar authority over his own province, or district, consisting of the Churches that he himself, or inferior Ministers under his authority, had planted. A point obvious from the comparison of a multitude of passages in St. Paul's Epistles, particularly in those to the Corinthians, Galatians, and Thesalonians, as will be hereafter shewn.

One acknowledged reason there is, why a diversity of opinion has obtained as to the *settled Orders* in the Church; namely, the difficulty of distinguishing between those who were *extraordinary Officers*, whose ministrations were peculiar to the Apostolic age, and those whose functions were of permanent necessity in the Church. To this may be added, that in the formation, and earliest stage of the Church establishment, God reserved to himself an outward calling to the Ministry by various supernatural methods.—By the lot, as in the case of the substituted Apostle, Matthias; and apparently by the spirit of prophecy, as this seems implied in the ordination of Timothy; when 'the gift' was 'given him by prophecy, with the

laying on of the hands of the Presbytery¹; by which intervention also of the Holy Spirit, Paul and Barnabas were 'separated', and invested with their commission to the Gentiles.

But there seems yet another reason why so little notice is taken either in St. Luke's history, or in the Apostolic Epistles, of *resident Ministers*; which is, that in general they were not settled in the Churches when these were first planted. And the more diffuse account is, for obvious reasons, given of the first, than of the second visit to any particular place. On the whole, therefore, although the sacred records contain, as our Church well teaches, 'all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith'² yet the subject now in question can only be well understood by 'reasoning', and 'disputing', as the word is used³, and 'comparing spiritual things with spiritual'⁴.

Perhaps one of the most common methods of supplying the Church was, when the Apostle, himself, accompanied by one or more of his Ministers, visited a place for the first time, and made therein some converts to the faith: but, either from the smallness of the number, or from any other circumstance, did not then ordain for them 'Elders', or Deacons, but only left one of his

¹ 1 Tim. iv. 14. and see i. 18.

³ Ac. xvii. 2. with xix. 8. (*gr.*)

² See Article vi.

⁴ 1 Cor. ii. 13.

attendants with them, or occasionally detached a faithful Minister to observe their state, and report their progress. Thus *Silas*, and *Timothy* were left by St. Paul at *Berea*, when it became prudent for himself to withdraw, being threatened by the Jews that followed him from Thessalonica. No Minister, therefore, was immediately constituted as of this place, although the inhabitants had ‘received the word with all readiness of mind’⁵.

This method was probably of frequent adoption, as there might be many places of little note where the constant residence of a Minister was for some time not required. The custom, indeed, of detaching disciples on such missions continued, apparently, to the end, from a natural anxiety entertained by the Apostle as to the state of the Church; and this even after a Bishop or general superintendent, had been settled there, in which case the Apostle may be regarded as the Metropolitan. Thus St. Paul sent *Timothy* to *Corinth* some years after the Church had been established in that city, as his ‘beloved son, and faithful in the Lord’; in order to ‘bring them to a remembrance of his his ways’; and to see that every thing was done in order, as he himself taught, and ordained, ‘in every Church’⁶.

Again, he sent *Titus* to the same Church, he himself being for a time prevented visiting them; ‘and with him a brother’, of whom he seems to speak in another place, when he says—‘whose

⁵ Ac. xvii. 11.

⁶ 1 Cor. iv. 17. vii. 17.

praise is in the gospel, throughout all the Churches'; this is generally supposed to have been *St. Luke*. Titus himself was also 'forward' to go, 'of his own accord'. Another brother is likewise mentioned, whom the Apostle said he had 'oftentimes proved diligent in many things'. This is imagined by some to have been *Apollos*, or *Silas*, but by others, and very probably, *Sosthenes*, the former ruler of the Synagogue at Corinth, who had been joined to the Apostle in the address of his first Epistle to that Church, and was now replaced by Timothy⁷.

To the Church at *Ephesus*, also, ten years after its being founded, the Apostle sent *Tychicus*, 'a beloved brother, and faithful Minister', to 'make known unto them all things'; and that he might 'know their affairs', and 'comfort their hearts'⁸. The same *Tychicus* did he send to the Church at Colossæ, in like manner, to 'know their estate, and comfort their hearts': with whom was joined, *Onesimus*, 'a faithful and beloved brother' also, and 'one' of themselves⁹.

To the Church at *Philippi*, eleven years after its foundation, and when the two lower orders had been established therein—'the Bishops, and Deacons', he sent *Epaphroditus*, who at this time was probably their proper Apostle, superintendent, or the member of the *first Order* in that Church; for St. Paul terms him 'my brother, and companion in labour, and fellow-soldier, but your messenger', (or Apostle, *gr*:) and the care *Epaphro-*

⁷ 2 Cor. xii. 18. viii. 16-18. 22. ⁸ Eph. vi. 21. 22. ⁹ Col. iv. 7-9.

ditus had for his flock, and their regard in return for him, are feelingly described by the Apostle.—‘He longed after you all, and was full of heaviness, ‘because that ye had heard that he had been sick : ‘for indeed he was sick nigh unto death’. The Apostle, therefore, now acting in a metropolitical capacity, desires that they should ‘receive him in the Lord with all gladness’, and ‘hold’ all ‘such in reputation’, or honour^o. The case of Epaphroditus, supposing him to be the first member of the *three-fold Order* of the Church in this place, serves to prove, with the other cases of Timothy, and Titus, that even after being appointed to that high dignity, the beloved disciples, and companions of the Apostles, were still occasionally ministering under them for the general service of the Church.

To the Church at *Thessalonica*, nine years after its foundation he sent *Timothy*, whom he designates ‘our brother, and minister of God, and our fellow-labourer in the gospel of Christ’, to ‘establish and comfort them concerning their faith’, being himself content, ‘for this cause’, to be left at Athens alone¹.

When, as was frequently the case, the Apostle found in a Church any members of their own, fit, and worthy to be put into the Ministry, he ordained of these for the service, probably at first to the lower order only. This was apparently the case with *Stephanas*, whose ‘house’ was ‘the first fruits of *Achaia*’; for it is said that they ‘addicted

^o Phil. ii. 25. with 26 – 29.

¹ 1 Thess. iii. 1–5.

themselves to the Ministry of the saints'²; and perhaps, also, of *Fortunatus*, and *Achaicus*, who were joined unto him, and were bearers of a letter from the Church to the Apostle. By which three persons, together with *Timothy*, the first Epistle to the Corinthians is said to have been sent from Philippi³.

Such, probably, were *Epenetus*, who is also called 'the first-fruits of Achaia', (by which may be meant *Asia*,) and *Andronicus*, and *Junia*, who are declared to be 'of note among the Apostles', and 'who were in Christ before' St. Paul himself⁴. Such were, unquestionably, '*Sopater* of Berea; *Aristarchus*, and *Secundus*, of the Thessalonians; and *Gaius*, of Derbe': who may be regarded as Presbyters of these places; and two more, unappointed to any station, '*Tychicus*, and *Trophimus*, of Asia', the companions of St. Paul on his journey into that region⁵. This mode is in accordance with what is said by Clemens Romanus: who, in his Epistle⁶, remarks, that 'the Apostles, preaching through cities, and countries, appointed their first-fruits to be Overseers, and Ministers, over such as should afterwards believe, having first proved them by the Spirit'.

The infant Church was sometimes supplied with Ministers detached from the *Metropolitan Church* at Jerusalem; who therefore acted for a time under the directions of the Apostolic body, as did the

² 1 Cor. xvi. 15. 16.

³ 1 Cor. xvi. 17, 18. and Postscript.

⁴ Rom. xvi. 5, 7.

⁵ Ac. xx. 4.

⁶ Sec. xlii.

Twelve, and Seventy, under Christ. These were called '*Prophets and Preachers*', and some of them appear to have possessed, through an extraordinary, and immediate inspiration of the Holy Ghost, the powers, and privileges of the ancient prophets.

In this light may be considered, apparently, those who came 'from Jerusalem to *Antioch*', on the fame of that Church spreading abroad; the disciples there being just at this period, first called Christians⁷: one of whom, *Agabus*, 'signified by the Spirit' the great dearth that was about to be, 'throughout all the world'⁸; and who, also, meeting Paul at Cesarea seventeen years afterwards, predicted what should be done unto him by the Jews at Jerusalem⁹.

Of those so detached were *Judas*, and *Silas*; who were sent by the Church of Jerusalem, after the Council held there, (as inferior members were detached by single Apostles,) to accompany Paul, and Barnabas back to *Antioch*: and who, 'being prophets', by virtue of their general commission 'exhorted the brethren with many words, and confirmed them'. One of these—*Silas*, on the return of the other 'unto the Apostles', remained at *Antioch*, 'teaching and preaching the word', 'with many others'; till on the dissension between Paul and Barnabas, he was chosen by the former as his Presbyter, to accompany him on his second Episcopal visitation⁰. Such were also the members of the Church of *Antioch* in its early state:

⁷ Ac. xi. 26, 27.

⁸ Ac. xxi. 10, 11.

⁸ Ac. xi. 27, 28.

⁰ Ac. xv. 23. 27—34, 40.

from amongst whom—the ‘*Prophets, and Teachers*’, Barnabas and Saul were selected by the Holy Ghost, for ‘the opening the door of faith unto the Gentiles’¹.

Of this *second Order* in the Church were probably ‘the Prophets’ noticed by St. Paul in the Church of Corinth, some to ‘speak, (two or three,)’ and some to ‘judge’²; whose inspiration by the Holy Ghost, as occasion should present itself, is plainly intimated, both in the first Epistle to the Corinthians,—‘if any thing be revealed to another that sitteth by, let the first hold his peace’; for ‘the spirits of the prophets are subject to the prophets’³; and in that to the Ephesians—‘now revealed unto his holy Apostles, and prophets, by the spirit’⁴. These, in conjunction with the Apostles,—‘the *Apostles, and Prophets*’,—the Bishops, and Presbyters, are declared to be ‘the foundation’ on which the Church is built, ‘Jesus Christ himself being the chief corner-stone’; in whom all the building (thus) fitly framed together, groweth unto an holy Temple in the Lord’⁴.

Such also, it can hardly be doubted, were those referred to by St. Paul, under other names, in the first Epistle to the Thessalonians, as they who ‘laboured among them’, being ‘over them in the Lord’, and ‘admonishing them’. These they are desired to ‘esteem very highly in love for their work sake, and not to ‘despise’ their ‘prophesying’,

¹ Ac. xiii. 1. xiv. 27. ² 1 Cor. xiv. 29. ³ 1 Cor. xiv. 30—32.

⁴ Eph. iii. 5.

⁵ Eph. ii. 20, 21.

or teaching⁵. And such are also, probably, alluded to in his Epistle to the Galatians: when he makes a distinction as to the members which are 'spiritual', and teach the word, and those who are 'taught' by them⁶. And in the Church of Corinth there is diffuse mention made of men highly gifted by the spirit, acting under 'differences of administrations', with 'diversities of gifts', and 'operations', exercising the duties of the Ministry⁷.

It was perhaps rarely, if ever, that a settled, or *resident Minister*, was appointed on the first gathering of a Church, as this was clearly the case at a subsequent period, when he bore the name, according to his rank, of *Presbyter* (or 'Bishop') or '*Deacon*', a proof of which is afforded in the case of the Church at Philippi: for it was on 'returning to Lystra, and Iconium, and Antioch', to 'confirm the souls of the disciples', that the Apostles 'ordained them Elders in every Church'⁸. And as this is the only passage in which an occurrence that must have been so common at the time is mentioned, it may be concluded, that when Paul said, 'Let us go again, and visit our brethren, in every city where we have preached the word of the Lord, and see how they do'; and he went accordingly 'through Syria, and Cilicia, confirming the Churches'⁹, (as before 'confirming the souls of the disciples'¹⁰)-—that he did there also, in like manner, 'ordain Elders in every Church'.

⁵ 1 Thess. v. 12, 13, 19.

⁷ 1 Cor. xii. 1—11.

⁹ Ac. xv. 36—41.

⁶ Gal. vi. 1, 6.

⁸ Ac. xiv. 21—23.

¹⁰ Ac. xiv. 22.

This fact—the fixing the resident Ministers at the second visit, and not at the first, seems corroborated by many incidental circumstances disclosed in St. Paul's Epistles. With respect to the Church at *Corinth*, the Apostle does not decidedly notice any such, because he had not then seen them a second time. This perhaps to a cursory reader might appear not to be the case; since in his second Epistle he says—‘this is the third time I am coming to you’¹. But as he had before intimated an intention of visiting them, that they might have a ‘second benefit’, and this visit did not take place, not through any ‘lightness’ of his, but to ‘spare’ them², and as, in the conclusion, speaking of something else, he says,—‘as if I were present the second time’³, the above expression must mean a third *intention* only, or that he was desirous to come, as in another passage—‘the third time I am ready to come to you’⁴: for he was prevented by their disorderly conduct from even paying them the second visit.

The same fact is gathered as to the Church at *Philippi*; where there are found ‘*Bishops*’, (or Presbyters) and ‘*Deacons*’, at the time when the Epistle is addressed to it⁵, because the Apostle had actually been twice at that place: once when he first went into Macedonia, on the invitation given to him in the vision⁶, and again during his three months stay in Greece, A. D. 60, seven years

¹ 2 Cor. xiii. 1.

² 2 Cor. xiii. 2.

³ Phil. i. 1.

² 2 Cor. i. 15, 17, 23.

⁴ 2 Cor. xii. 14.

⁶ Ac. xvi. 9—12.

after the former visit: when he was accompanied by a number of inferior Ministers, probably both *Presbyters*, and *Deacons*⁷. On the other hand, when St. Paul addresses himself to the Thessalonians, as he had been then but once among them, he only mentions ‘the brethren’ in general⁸.

With respect to the Church of *Galatia*, indeed, a second visit is mentioned; when the Apostle ‘went over the country’, in order, ‘strengthening all the disciples’⁹: and yet no allusion is made in St. Paul’s Epistle to that Church of their resident Ministry. But amidst the diversity of opinions as to the time that Epistle was written, the better one seems to be, that it was before this second visit, and very soon after the first. For the Epistle begins with an expression of surprise—‘I marvel that ye are so soon removed from him that called you into the grace of Christ’¹⁰.

In all such Epistles, then, as in those to the Romans, and Colossians, the address is to the Church at large; as ‘to the saints, and faithful brethren’¹; ‘to the Church’, &c. the Apostle himself not having at that time even seen them^{2*}.

Epiphanius remarks, that the Apostles did not settle every thing at once: but that when, through

⁷ Ac. xx. 3—6.

⁹ Ac. xviii. 23.

⁸ See 1 Thess. i. 4. ii. 1, 14, 17. iv. 1, 10, 13. v. 1. &c.

⁹ Gal. i. 6. And see the opinion of M^r Knight, at some length, in his Preface to the Galatians, that it was written from Antioch immediately after the Council of Jerusalem.

¹ Col. i. 2. Rom. i. 7.

² Rom. i. 8—13. Col. i. 4.

* See Abp. Potter’s *Discourse of Church Government*. Chap. 3.

the paucity of believers in any place, there were not found among them persons to be constituted *Presbyters*, they were ministered to by the *Bishop* alone. This will account for the manner in which St. Paul speaks of *Epaphroditus*, the Bishop of *Philippi*, who was then with him at Rome, when he mentions him to his Church³.

It is not impossible that these early Ministers might, from this sort of primogeniture, have been the first who were termed '*Elders*', a title which the Apostles themselves did not disdain⁴, and became the permanent *second Order* in the Church. For the ordination, and regulation, and conduct of whom, and of the *Deacons*, the *third Order*, the particular rules were laid down, which St. Paul details in his instructions to his successors in the Apostolate, *Timothy*, and *Titus*, members of the *first Order*, and the respective *Bishops* of Ephesus and Crete. And when the Church was supplied with the two inferior orders only, whether called '*Pastors*', and '*Teachers*', or '*Presbyters*', and '*Deacons*', it may be considered as in an intermediate state; that is, between its first formation, and settlement, under the superintendence of an inferior member of the threefold Ministry, or of one of its own native members, and the remoter period, when a Bishop, or stationary superintendent, under whatever name acknowledged, as *Timothy*, or *Titus*, or *Epaphroditus*, was set over it. Even if it be considered most likely that none below a

³ Phil. ii. 25—29.

⁴ 1 Pet. v. 1. 2 and 3 Jo. i.

Presbyter could take the superintendency of an infant Church, there is nothing against the supposition, that Philip, the Deacon, of Jerusalem, might have been made ‘an *Elder*’ before he went down to Samaria.

On the whole, it seems probable that so strict a regard to the orders of the Priesthood was not attended to while the Apostle himself, acting as the Bishop, exercised the superintendency; and that where a single Minister only was placed in any situation he was regarded simply as ‘an *Elder*’. Such might be the ‘Elders of the Church’, the Pastors of the neighbouring congregations, the ‘*Overseers*’ of the different ‘flocks’, whom St. Paul summoned from Ephesus, to meet him at Miletus⁵.

But when the place required a plurality of Ministers, it is very probable that these consisted of both of the inferior Orders—*Presbyters*, and *Deacons*. The evidence of Epiphanius⁶ is directly to this point. He says, that in places where there was no person fitly qualified to be made a *Bishop*, or member of the first Order, (this of course implying that the Church was then prepared for the perfect establishment,) the Apostles ordained only *Presbyters*, and *Deacons*; and such places remained, for a time, without a Bishop. And on the other hand, in places where there were not sufficient numbers qualified to be made *Presbyters*, there a *Bishop*, and a *Deacon* were ordained: for,

⁵ Ac. xx. 17, 28.

⁶ Heres. lxxv. Sect. v.

according to him, there never was a Bishop without a Deacon.

That there should be a variety in the mode adopted by the Apostles is very natural; when they are found, on their journeyings, accompanied sometimes by Ministers of one order, and sometimes by those of another; and that the number at first settled in any Church might be afterwards increased, as the Apostolic attendants were increased, on the sphere of their action being enlarged. Paul and Barnabas at their first setting out were attended only by a single Minister¹. Paul afterwards had two, *Silas* and *Timotheus*; and then three, at the least, *Luke* being joined to them²; to which others were afterwards added³: and the number, at length, on his going into Asia, was considerable, seven being enumerated, besides the historian⁴.

Clemens Alexandrinus⁵, says, that John on his return from Patmos to Ephesus, went to the neighbouring provinces, in some places constituting Bishops, in others setting in order whole Churches, and elsewhere electing into the Clergy, some one or other of those who were made known to him by the Spirit. From this passage Salmasius concludes that the Apostles set a greater number of Presbyters in large cities, fewer in the lesser, and in small villages but one, when the number of believers was inconsiderable. The *pseudo Ambrose*⁶,

¹ Ac. xiii. 5.

³ Ac. xix. 22.

⁵ Cited Euseb. B. iii. Ch. 23.

² Ac. xv. 40. xvi. 1—3. 10.

⁴ Ac. xx. 4. and see 5, &c.

⁶ On Ephesians iv.

conceives that all Church offices were open before Churches were established; and that at the time of the Apostles' writings, things were not fully settled, so that they acted according to exigency.

Some have imagined that where the number of believers was considerable, and there was a probability of a great increase, the Apostles settled a college of Presbyters; partly to govern, and partly, by preaching, to extend the limits of the Church. This, no less than the other modes, would be in consistence with the scheme assumed in this work; the *Apostle* himself exercising *Episcopal authority*, till a resident superintendent, or Bishop, was appointed.

Ministers of the Church in the Apostolic age.

The Ministers of the Gospel who are found mentioned either in the Acts of the Apostles, or in the Epistles, besides the *Twelve Apostles*, appear to be these; many probably being of the *Seventy*, as the names of these latter are not reported⁶.

Ananias, Andronicus, Apollos, Aquila, Agabus, Archippus, Aristarchus, BARNABAS, Crescens, Demas, Dionysius, Epaphras, EPAPHRODITUS, Epenetus, Erastus, Gaius, Hermas, Jesus Justus, John Mark, Joseph Barsabas, JUDAS, Junia, Lucius (quere Luke), Lucius of Cyrene, Luke, Manaen, Mnason, MATTHIAS, Onesimus, PAUL, Philip, Philemon, Quartus, Secundus, Simeon

⁷ See Ac. xiii. xx. Rom. xvi. Col. iv. 2 Tim. iv.

Niger, SILAS, Sopater, Stachys, Stephen, TIMOTHY, TITUS, Trophimus, Tychicus, Urban.

Deaconesses.

Mary, Persis, Phœbe, Priscilla, Triphena, Triphosa.

Who the Christian Ministers, their sentiments, and motives.

As the earliest converts to Christianity were of the Jews, and proselytes, so were the first *Ministers* of the Christian religion also. By such was the gospel preached, as well amongst the Jews, as to the Gentile world; and as the difference at first between the Jewish and Christian forms of worship was but slight, and the reverence for the Mosaical institutions continued, more or less, to a period long after Christian Churches had been generally established, it is impossible but that the members of the *Christian Hierarchy* must have regarded their Ministry—the ministry of ‘good things’, of which the Aaronical Priesthood was only a shadow, as of equal dignity and importance. So that the Levitical ‘Priests, and Levites’, now become *Presbyters* and *Deacons* in the Christian Church, would not scruple to consider themselves as endued with no less power than they possessed before. There were not wanting prophecies to encourage this feeling, as has been before shewn⁸.

⁸ See ante p. 646 — 9. and 681 — 2.

The perpetuity of the Priesthood had been predicted, conjoined with the preaching of salvation to the Gentiles; and St. Paul's reasoning in his Epistle to the Hebrews in particular, must have confirmed the Christian Ministers in their opinions, and expectations. The 'stumbling-block' of the cross of Christ being removed, the abolition of the typical sacrifices became intelligible: but there was still an offering to be made,—'the offering up of the Gentiles', by 'the Minister of Jesus Christ'⁹: and the precept of St. Paul was still applicable in its full force,—'No man taketh this 'honour unto himself, but he that is called of God, 'as was Aaron'¹⁰; for the 'woe' is still denounced against those who are guilty of, and therefore may 'perish in, the gainsaying of Korah'¹.

It may be on these grounds understood, why 'a great company of the Priests' so early became 'obedient to the faith'²; and why 'among the chief rulers also many believed'³. Now comprehending the fulfilment of the prophecies, and contemplating the permanency of their office, there was nothing to warrant an apprehension that it would be diminished in dignity, or glory: since the Head of the Church, 'the Apostle, and High-Priest of their (new) profession, Christ Jesus', and the now universally acknowledged 'High-Priest over the house of God', 'a Minister of the circumcision for the truth of God, to confirm the pro-

⁹ Rom. xv. 16.¹⁰ Heb. v. 4.¹ Jude 11.² Ac. vi 7.³ Jo. xii. 42.

mises made unto the fathers'⁴, 'was counted worthy of more glory than Moses'⁵.

The 'Pastors, and Teachers'—the 'Overseers' of the 'Church of God, which he hath purchased with his own blood'⁶, these still continued to 'sit in Moses' seat'; and, being there lawfully placed, 'all whatever' they 'bade' to be 'observed'—all that does not contravene the instructions, and good pleasure of him from whom the authority is derived, was to be observed, and done. They had not only the commission to 'speak, and exhort', but to 'rebuke with all authority'⁷; and the laity were commanded to 'obey them that had the rule', as they 'watch for souls', for whom they 'must give account'⁸.

The argument applies equally to the body of the Church—the worshippers: for as these consisted at this time of 'thousands of Jews, that believed' 'all zealous of the law', they must naturally have considered that the structure to be 'built upon the Apostles, and the Prophets', was only the completion, and perfection of the former dispensation. And it does not appear by any change begun by our Lord, or afterwards effected by the Apostles, that they were ever taught, or led to believe, that a system originally emanating in divine wisdom, and founded on rational notions of reciprocal authority and submission, would be abrogated and abandoned, and the future govern-

⁴ Rom. xv. 8.

⁶ Ac. xx. 28.

⁷ Titus ii. 15.

⁵ Heb. iii. 1—3. x. 21.

⁸ Heb. xiii. 17.

ment of the Church be left to chance, or become subject to disorder. They would be at a loss for a reason why the Church could now, any more than at a former period, exist without governors; and how the people, the widely extended nations, at this time to be brought in, could be converted without 'Pastors and Teachers'.

There are three passages occurring in St. Paul's Epistles, relating principally to the *Ministry* of the Christian Church: one, in that to the Romans, chap. xii. verses 6—8; another in the first Epistle to the Corinthians, chap. xii. v. 28—30, and the third in that to the Ephesians, chap. iv. v. 11.

In these the following *titles*, and *offices* are enumerated. *Apostles, Prophets, Evangelists, Pastors, Teachers, helps, governments*, workers of *miracles*, some exercising the gift of *healing*, and of diversities of *tongues*, some *interpreters*; one *ministering*, another *exhorting*, another *ruling*; and each acting in general in his proper vocation: as the Apostle asks, evidently in a style of negation, 'are *all* Apostles? are *all* Prophets'? &c.

A conclusion has been generally drawn that these passages afford no evidence of any particular, or limited order in the Church; and much less of a *threefold Ministry exclusively*, as advocated in this work. An examination, however, of these passages, with their respective contexts, may perhaps place the subject in a clearer point of view.

St. Paul, in his Epistle to the Corinthians, is speaking of the members of the body of Christ —

the 'body' one, the 'members' many. He notices the 'diversities of gifts', and 'of operations', and the 'differences of administrations', with 'the manifestation of the spirit, given to every man to profit withal': to one 'wisdom', to another 'knowledge', to another 'faith', to others, severally, the gifts of 'healing', of 'working miracles', of 'prophecy', of 'discerning of spirits', of 'divers kinds of tongues', and of 'the interpretation of tongues'. All of these necessary, and useful, in respect to the body at large—the Church, as the different members are in respect to the human body; which, though some are more, and some less 'honourable', 'God hath tempered together', 'that there should be no schism in the body'; so that if 'one member suffer', or 'be honoured', 'all the members' should 'suffer', or 'rejoice with it'.

The Apostle then proceeds directly to apply this reasoning; 'Now ye are the body of Christ', and members in particular': and as he had been arguing for the necessity, and fitness of each human member, he now declares, with respect to the body of Christ, 'God hath set some in the Church; *first*, 'Apostles; *secondarily*, Prophets; *thirdly*, Teachers; 'after that (or next, or subordinate to these,) miracles, then (still lower) gifts of healings, helps, 'governments, diversities of tongues'. He concludes, as decidedly fixing each in his respective vocation, and ministry, by asking—'Are *all* Apostles? are *all* Prophets? are *all* Teachers? are *all* 'workers of miracles? have *all* the gifts of heal-

‘ing? do *all* speak with tongues? do *all* interpret? recapitulating every particular, except ‘helps’ and ‘governments’.

Here it cannot fail to be perceived that *three* offices, or Orders, in the Church, are distinctly specified, and *numerically* arranged. Of the first order, *Apostles*; of the second, *Prophets*; and of the third, *Teachers*. The remainder mentioned are gifts, or powers, and not offices. It is next, therefore, to be examined whether these *same offices*, or a diversity, or a greater, or lesser number, are mentioned in the other passages referred to.

With respect to that in the Epistle to the Ephesians, no gifts, or powers whatever, are noticed; but the offices are thus, and with no great deviation, enumerated. ‘He gave some, *Apostles*; ‘and some, *Prophets*; and some, *Evangelists*; and ‘some, *Pastors*, and *Teachers*’. The Apostle goes on to explain why these offices were thus given by Him who had descended from heaven, and again ascended thither, ‘that he might fill all things’. He gave, or appointed them, ‘for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ’.

In this passage it is equally to be perceived that the offices are less distinctly marked; and it is contrary to sound construction to explain what is

more clear by what is less so. But a due consideration of the object the Apostle had in view, in this part of his Epistle to the Ephesian Church, may reconcile any apparent discrepancy.

In his Epistle to the Corinthians, the part of it alluded to, St. Paul was addressing himself more particularly to the 'spiritual' men, the 'brethren', who were probably in the Ministry, and moderating their discordant pretensions. In that to the Ephesians he is addressing himself more to the Church at large, as 'dear children'⁹; and explaining to them the important office of the Christian Ministry. He may, therefore, be regarded as saying, (having in his recollection the *terms* he had used to the Corinthians on a somewhat different argument,) He appointed some as '*Apostles*', those whom he instructed and sent abroad through the earth, to be the first who should proclaim the glad tidings of salvation—the great 'mystery of godliness'; for which to them had been given by the Holy Ghost, 'the word of wisdom'¹⁰: and some as '*Prophets*', to explain the meaning of the sacred Oracles, the writings of Moses, and the prophets; for which they were furnished with 'the word of knowledge, by the same spirit'. But here, full of the importance of the subject, the salvation of the world, he might add, in an episodical way, very natural to him, some, or all of these being '*Evangelists*', endued with the gift of 'divers kinds of tongues', more fully to announce the glad tidings of great

⁹ Eph. v. 1.

¹⁰ 1 Cor. xii. 8.

joy, the 'grace and truth, that came by Jesus Christ', in opposition to 'the Law given by Moses'¹; and some as '*Pastors*', the 'overseers of the flock', when thus brought into the fold, to whom various gifts were assigned. He then would continue according to the former order, and some as '*Teachers*', to stand in the place of the Levites, and instruct the people in 'the form of sound words', 'the doctrine which is according to godliness'². With the addition, then, of the words '*Evangelists*', and '*Pastors*', both of them terms of very general application in the Ministry, these two passages differ nothing from each other.

The address to the clerical members of the Church of Rome, in St. Paul's Epistle to the Romans is more indefinitely worded. The Apostle cautions them 'to think soberly, according as God had dealt to every man the measure of faith': applying his favourite metaphor, of their being 'many members, in one body'. Wherefore he proceeds—'having these gifts, differing according to the 'grace that is given to us, whether prophecy, (to 'us as *Prophets*,) let us prophecy according to the 'proportion of faith; or ministry, (of whatever '*Order* we may be,) let us wait on our ministering; 'or he that teacheth, (more particularly constituted a *Teacher*,) on teaching; or he that exhorteth, (exercising herein a higher authority,) 'on exhortation; he that giveth, (the *Deacon* appointed for the distribution of the Church's alms,)

¹ Jo. i. 17.

² 2 Tim. i. 13. 1 Tim. vi. 3.

‘with simplicity’, (without partiality, being ‘full of the Holy Ghost, and wisdom’³;) he that ruleth, (either as the *Apostle*, or Bishop, or as the *Elder*,) ‘with diligence; he that sheweth mercy, (to whom ‘is committed the care of the distressed, probably ‘including the *Deaconesses*,) with cheerfulness’.

The Apostle after this offers some general rules, applicable indeed to all the members of the Church, lay, as well as clerical; but amongst which are discoverable virtues, and offices, more particularly becoming to, and required of, the latter;—‘in honour preferring one another; not ‘slothful in business; fervent in spirit; serving the ‘Lord; continuing instant in prayer; distributing ‘to the necessity of saints; given to hospitality’, &c.⁴

The variety in the terms, and expressions here used by the Apostle, demands the application of the rule above referred to; and the latitude indulged in forbids the adoption of this list in preference, or in opposition, to the precise enumeration, and specification, decisively made in the first Epistle to one of the principal Churches he had planted,—the Church of Corinth. Three particular Orders, therefore, do, in fact, appear distinctly marked, and laid down for the government, and obedience of the Church.

On the Inequality in Christian Ministers.

To those who call in question the legitimacy of

³ Ac. vi. 3.

⁴ Rom. xii. 3—13.

an *inequality*, and *subordination*, amongst the members of the Christian Ministry, a review of the relative authority, and the gradation in rank, and powers, that prevailed in the order of the *Apostles* themselves, and their associates, also, may not be without its use.

In the Church, as in every well-regulated society, there is to be found this necessary gradation. A difference is plainly discoverable amongst the respective members of the *same Order*, and this even the highest—the Apostles, ‘the Twelve’; between whom, if it be found any where, a perfect equality might have been expected.

Thus *Peter* has evidently a pre-eminence given him in many cases; though not of the nature assumed by the Church of Rome. He is named first by all the Evangelists, in their notice of the Twelve: our Lord addresses himself to this Apostle alone on many occasions, when all appear equally concerned; though Peter’s answer may well be taken as given in the name of the whole. In consequence of this, others, also, addressed themselves more particularly to Peter; as those who applied for the tribute money⁵: and it may be, that Peter presumed on this, in some cases, while the others were silent⁶.

Next to this chief disciple, *Peter*, *James*, and *John*, together, are more particularly mentioned⁷. To these alone were surnames, or titles of ho-

⁵ Matt. xvii. 24-27. Matt. xvi. 15-20. Mar. xvi. 7. Jo. xviii. 10, 11.

⁶ See Matt. xiv. 28. xvi. 22-24. and xxvi. 40.

⁷ Matt. xvii. 1. xxvi. 37. Mar. v. 37. &c.

nour given⁸; and even Paul himself refers to them as 'seeming to be pillars'⁹. With these three *Andrew* is sometimes joined⁰; and some eminence seems allotted him, and also to *Philip*, in other places¹; while it is apparent that the remainder of 'the Twelve', with the exception of *Judas* alone, are rarely particularised by name.

After 'the Twelve', *Matthias*, the substitute of *Judas*, may be reckoned; and next to him, and hardly to be considered as inferior, *Paul*, the 'Apostle of the Gentiles'; and then *Barnabas*, his colleague. Below these may be ranked *Judas*, and *Silas*², *extra* Apostles, if the Apostolic office, and character, be allowed now to be extended; and yet it must be observed that Paul, acting with *Silas*, takes the lead of him, as he did in the latter part of their fellowship, of *Barnabas*³. To these may be added *Andronicus*, and *Junia*, declared by St. Paul to be 'of note among the Apostles'⁴.

With respect to the first of these latter—*Judas* and *Silas*, there seems some reason for supposing that they were regarded as sharing in the Apostolic office. *Silas* accompanied Paul, apparently upon the same footing as *Barnabas* had previously done; and he and *Judas* are said to have 'exhorted the brethren', and 'confirmed them'⁵. Either, therefore, they were performing an *Apostolic*, or *Episcopal* duty herein, or some distinction is to be made as to this, which may be allowed even

⁸ Mar. iii. 16, 17.

⁹ Gal. ii. 9.

⁰ Mar. i. 29. xiii. 3.

¹ Jo. xii. 22. i. 40.

² Ac. xv. 22, 32.

⁴ Rom. xvi. 7.

³ Consider Ac. xv. 40, 41. xvi. 35—40. xviii. 5, 6. ⁵ Ac. xv. 32.

with respect to the practice of the Apostles, properly so called.

Paul and Barnabas, in one case, go a circuit, for the purpose of performing this *Apostolic rite* of confirmation⁶; while in other places they may perhaps be justly considered as only exhorting, and encouraging the believers⁸, and then, the exhortation, and consolations of Judas, and Silas, may be regarded in the same light⁹. Of Judas, indeed, nothing more is recorded after his leaving Antioch: but this silence as to his future ministrations, is only what is found with respect to the greater number of the original Apostles.

The places of Christian Worship.

The care which our Lord had shewn not to oppose, or withdraw himself from, the service of the Church, as he found it under the Jewish establishment, was exhibited no less, as before observed⁰, in the conduct of the Apostles. And it was, therefore, in perfect harmony with this, that they abstained from erecting, or, at first, consecrating, any place for the celebration of the public Christian service. They were anxious not to set up a Temple against the Temple, or Altar against Altar; a Mount Gerizim against Jerusalem. In accordance with this principle they will be found uniformly, and to the last, worshipping God in the place of 'the great congregation', and only, from a like fear of of-

⁷ Ac. xiv. 21, 22. and probably xviii. 23.

⁸ Ac. xi. 23. xiii. 43. xvi. 40.

⁹ Ac. xv. 32.

⁰ Ante p. 769—773.

fence, assembling themselves together in private houses, to perform the peculiar rites of the Christian worship. Thus while they 'continued with one accord in the Temple', they went 'breaking bread', or celebrating the Lord's Supper, 'from house to house'⁰, (or at home—in the house, *gr.*)

But a particular chamber was soon devoted to this purpose; apparently from the precedent set by the Apostles themselves, who abode in 'an upper room', and therein 'all continued with one accord, in prayer, and supplication, with the women' and others¹. Peter, on his liberation from the prison, to which he had been committed by Herod, 'came to the house of Mary, the mother of John Mark, where many were gathered together praying'². On a like occasion, Peter and John 'returned to their own company', when they all, 'with one accord', offered thanks to God, in the words of the holy Psalmist: and in proof of the acceptance of their prayer, 'the place was shaken where they were assembled together, and they were all filled with the Holy Ghost'³. It seems uncertain whether the congregation did thus meet privately when 'the prices of the things sold' were brought, and 'laid down at the Apostles' feet'; and when Ananias and Sapphira were carried out dead from before them; or whether the description of this may be referred to a paragraph immediately following, 'they were all with one accord in Solomon's porch'⁴.

⁰ Ac. ii. 46.¹ Ac. i. 13, 14.² Ac. xii. 12.³ Ac. iv. 23–31. Ps. ii. 1.⁴ Ac. iv. 34–37. v. 1–12.

It is probable that the 'upper chamber' wherein St. Paul preached to the disciples, at Troas, A. D. 60, and which was furnished with 'many lights', was an apartment devoted to this service⁵; and perhaps also the 'upper chamber' wherein Dorcas was laid, to which they brought Peter; who, after praying, raised her up, and presented her to 'the saints and widows' alive⁶. It is sufficiently clear that such an apartment was regarded as partaking of a sacred character, and was exclusively devoted to holy purposes; and therefore, not to be profaned by common meals. St. Paul's reasoning with the Corinthians, if carefully considered, seems decisive upon this point. He had been praising them that in some things, they had 'kept the ordinances' he had delivered to them, with respect to the public worship; but in other matters he had occasion to declare, that he 'praised them not': 'for 'first of all (said he) when ye come together in the 'Church, I hear that there be divisions among 'you'; and he proceeds particularly to reprehend the disorderly manner in which they celebrated the Eucharist.

'When ye come together therefore *into one place*, 'this is not to eat the Lord's Supper, for in eating 'every one taketh before other his own supper; 'and one is hungry, and another is drunken!' 'What'! says the Apostle, in surprise at this profanation, 'have ye not *houses* to eat and to drink 'in, or despise ye *the Church of God*'! ceasing

⁵ Ac. xx, 6-9.

⁶ Ac. ix. 37-41.

thus to 'reverence' what might now be regarded as his 'Sanctuary'⁷. He then refers to the form he had 'delivered unto them', which he had 'received of the Lord'; with a solemn denunciation—'he that eateth and drinketh unworthily, eateth and drinketh damnation (or judgment) to himself, not discerning the Lord's body': doing as they had done, partaking of this bread, and cup, as if at a common meal. 'Wherefore', says he in conclusion, 'my brethren! when ye *come together* to eat, tarry one for another; and if any man hunger let him eat *at home*, that ye come not together unto condemnation'.

Can it be reasonably doubted on a comparison of these passages, one with another, the marked opposition between the '*houses* to eat and to drink in', and 'the *Church of God*', the expression 'when ye come together *into one place*'—'in the *Church*'; and again, the direction 'when ye come together, *tarry* one for another, and if any man hunger, let him eat *at home*'—in the house (*gr.*) that a distinct *place*, as well as time of meeting was indicated? Since the eating or drinking in the house, or at home, is mentioned as the decorous practice, if there is no *antithesis* meant by 'the Church of God', the whole reasoning seems to be without point⁸.

It was apparently from all this, that the Apostles, and the disciples seemed cautiously to avoid

⁷ Lev. xix. 30.

⁸ 1 Cor. xi. 1—17. 18—34. and compare particularly, verses 18 and 20. with 33. and the former with the latter part of 22.

the application of the word '*Temple*', or '*Tabernacle*', or any other exclusive appellation, to the place where they met together, except that of '*THE CHURCH*', (*Ecclesia*, gr.) a word equally applicable to the body of worshippers, and the place of their assembling.

The Episcopal authority exercised by the Apostles.

Whatever may have been the methods adopted by each Apostle, acting in unison with the Apostolic body at large, it is clear from many passages in the Epistles of St. Paul, that until the settlement of a member of the *first Order*, the Apostle exercised a plenary authority over the several Churches founded by him, or under his direction. His influence, indeed, does not appear to have ceased even when a particular, and resident member of the higher order was placed in any Church, as may be gathered from the cases of *Timothy*, and *Titus*, and of *Epaphroditus*, also, over each of whom he may be considered as exercising a *metropolitan* power.

This is fully proved by numerous passages in several of the Epistles of St. Paul, particularly in those addressed to the Churches, more immediately founded by him, of *Corinth*, *Galatia*, *Ephesus*, *Philippi*, *Colosse*, and *Thessalonica*.

In the first place is to be noted an assumption of a paramount, and general care, and authority over all of these. Thus he speaks in the Epistle

to the Corinthians, of that which ‘comes upon him daily, in addition to all other burthens’, ‘*the care of all the Churches*’⁹; and a proof of which care he frequently gives, as is afterwards shewn, in his anxiety for their well doing. To the same he says, ‘so ordain I in all Churches’; ‘as I *teach* every ‘where, in every Church’⁰. The same superintendency seems implied in his remark to them—‘if any man be contentious, we have no such custom, neither the Churches of God’; and again, ‘God is not the author of confusion, but of peace, ‘as in all Churches of the Saints’¹.

This assumption he in many instances grounds on his having been the means of their conversion. Thus to the Corinthians, he says,—‘as my beloved sons I warn you: for though you have ten ‘thousand instructors in Christ, yet have ye not ‘many fathers: for in Christ Jesus I have begotten ‘you, through the gospel’²: and again, ‘Are not ‘you my work in the Lord? if I be not an Apostle ‘unto others, yet doubtless I am to you’: ‘I have ‘fed you with milk, &c.’: ‘I have planted, God ‘giveth the increase’. ‘As a wise master builder ‘I have laid the foundation’³. And to the Galatians he says,—‘my little children, of whom I travail in birth again, until Christ be formed in ‘you’? ‘I marvel that ye are so soon removed ‘from him that called you into the grace of Christ’⁴!

On this ground he expresses a fatherly affection

⁹ 2 Cor. xi. 28.

¹ 1 Cor. xi. 16. xiv. 33.

² 1 Cor. ix. 1. 2. iii. 2. 6. 10.

⁰ 1 Cor. vii. 17. iv. 17.

² 1 Cor. iv. 14. 15.

⁴ Gal. iv. 19. i. 6.

towards them all. To the Corinthians, 'I speak as
'unto my children; be ye enlarged'; 'my love be
'with you all in Christ Jesus'⁵. So to the Philip-
pians, 'I have you in my heart': 'Dearly beloved,
'and longed for, my joy, and crown'⁶! and in like
manner to the Thessalonians, 'We exhorted you,
'&c. as a father doth his children'⁷. Hence his
abundant anxiety for them. 'I am jealous over
'you with godly jealousy'. 'I fear, lest when I
'come I shall not find you such as I would'; 'and
'that I shall bewail many'! 'This we wish, even
'your perfection'⁸! To the Galatians he says, 'I
'am afraid of you; lest I should have bestowed
'labour in vain'⁹! To the Philippians, 'God is my
'record, how greatly I long after you all'¹⁰! and
so to the Colossians, 'I would that ye knew what
'great conflict I have for you'! for though I be
'absent in the flesh I am with you in the spirit'¹.
He asserts his disinterestedness with respect to
them. 'I did not burden you'! 'did I make a
'gain of you by any of them whom I sent unto
'you'²? Hence he 'boasts' of them, and of the
'forwardness of their mind', and of their 'liberal
distribution' unto the saints³. This, his care of
them is evinced, by frequently sending Ministers
to them to 'bring them into remembrance of his
ways': 'to finish in them the grace begun', 'to
make known to them all things', respecting his

⁵ 2 Cor. vi. 13. 1 Cor. xvi. 24.

⁶ 2 Cor. xi. 2. xii. 20. 21. xiii. 9.

⁷ Gal. iv. 11.

⁸ 2 Cor. xii. 16. 17.

⁹ Phil. i. 8.

¹⁰ Phil. i. 7. iv. 1.

¹ 1 Thess. ii. 11.

² Col. ii. 1. 5.

³ 2 Cor. ix. 2. 13.

‘affairs’, and to give him ‘good comfort’ as to their ‘state’⁴.

He asserts his rule over them in the plainest terms: declaring—‘though I should boast somewhat more of our authority I should not be ‘ashamed’⁵. Hence he uses the expression, ‘we ‘command you, brethren’! and ‘we have confidence ‘that ye will do the things which we command you’⁶. He expects, also, that they should ‘be obedient in all things’; whether they receive commandment by his ‘letters’, or whether he were ‘present’: frequently ‘writing these things, being absent’, in preference, ‘lest being present, he should use sharpness, according to the power the Lord had given him’⁷. To this purpose he speaks of the Philip-
pians, as having ‘always obeyed, not in his p.
sence only’, but also in his ‘absence’⁸.

Under the same *Apostolic*, or *Episcopal* authority, he threatens the disobedient, and contumacious. ‘Some are puffed up (said he) as though I would ‘not come to you: but I will come’! and ‘shall I ‘come unto you with a rod, or in love’? He adds—‘To spare you I came not as yet’. ‘If I come ‘again I will not spare’⁹. To the same effect he says to the Galatians. ‘He that troubleth you ‘shall bear his judgment, whosoever he be’¹⁰. Thus, ‘as present in spirit, though absent in body’, he pronounces sentence against offenders, ‘judging’,

⁴ 1 Cor. iv. 17. 2 Cor. viii. 6. Eph. vi. 21. Phil. ii. 19.

⁵ 2 Cor. x. 8.

⁶ 2 Thess. iii. 4. 6.

⁷ 2 Cor. ii. 9. x. 11. xiii. 10.

⁸ Phil. ii. 12.

⁹ 1 Cor. iv. 18. 21. 2 Cor. i. 23. xiii. 2.

¹⁰ Gal. v. 10.

or determining, and ‘delivering such a one to Satan, for the destruction of the flesh, that the spirit may be saved, in the day of the Lord Jesus’: he therefore directed them to ‘purge out the old leaven’. On another occasion he says—‘If any man obey not our word by this Epistle, note that man, and have no company with him’¹. He at the same time, however, reserves to himself the mitigation of sentence;—‘sufficient to such a man is this punishment’²: recommending to others, ‘restore such a one in the spirit of meekness’³.

Again, the Episcopal authority is exemplified in the ordinances, and rules he gives for the conduct of the Churches. ‘Not to company with fornicators, or covetous, or idolaters, railers, drunkards, or extortioners’: but to ‘put away from among themselves the wicked person’. Not ‘to go to law before the unjust’: ‘but rather to take wrong’⁴. He not only gives directions for their behaviour in their relative stations, as husbands, and wives, parents, and children, masters, and servants, but even as to their marrying.—‘Be ye not unequally yoked together’. ‘Art thou bound unto a wife, seek not to be loosed; art thou loosed from a wife, seek not a wife’; and as to widows—‘she is happier if she so abide, after my judgment’⁵. So again, ‘as touching things offered unto idols’; as to the maintenance of Ministers, and the honour due to them; as to the manner of public worship,

¹ 1 Cor. v. 1—7. 2 Thess. iii. 14.

² 2 Cor. ii. 6.

³ Gal. vi. 1.

⁴ 1 Cor. v. 9—13. vi. 1—7.

⁵ 2 Cor. vi. 14. 1 Cor. vii. throughout.

even the covering of the head; as well as the conduct in the Lord's Supper: as to preaching, and psalmody; as to the exercise of spiritual gifts; and as to almsgiving, and the maintenance of charity⁶.

On the other hand, he denies the authority of the false teachers amongst them, and exposes their arrogant presumption; asserting modestly, 'We dare not make ourselves of the number, or compare ourselves with some that commend themselves': who, 'measuring themselves by themselves, are not wise': 'for we stretch not ourselves beyond our measure'. 'Not boasting of other men's labours', to 'preach the gospel' in 'another man's line'. Again—'need we, (says he) as some others, epistles of commendation to you, or letters of commendation from you?' 'such are false Apostles'; 'whose end shall be according to their works'⁷! And 'this I say, (says he to them) lest any man should beguile you with enticing words', 'or spoil you through philosophy, and vain deceit'⁸.

Finally, he justifies himself towards them, in his integrity, and magnifies his office⁹, abounding in directions to unity⁰, and that they should 'stand fast in the liberty wherewith Christ had made them free'; being 'no more children, tossed to and fro, and carried about with every wind of doctrine'¹.

⁶ 1 Cor. viii.—xiv. xvi. 2 Cor. viii. ix. Eph. v. vi. Phil. ii. 29. Col. iii. iv.

⁷ 2 Cor. x. 10—16. iii. 1. xi. 5—15.

⁸ Col. ii. 4. 8.

⁹ Rom. xi, 13. Gal. iv. 14—18. vi. 17. Phil. iii. 3—6. iv. 12.

⁰ 1 Cor. i. 10—13. iii. 3—23. Phil. ii. 1—15. Col. iii. 8—15.

¹ Gal. v. 1—7. Eph. iv. 14.

With this government of the Church, the Apostles, as the Bishops, exercised exclusively the power of *Ordination* to the Ministry; and of *confirming* the converts of any newly made Church. That this latter ceremony was an Apostolic, and proper Episcopal practice, is fully proved by the two cases of Samaria, and Antioch, before noticed¹. The rite seems, also, to be immediately referred to in many passages in St. Paul's Epistles. As where he says to the Romans, 'I long to see you, that *I* may *impart* unto you some *spiritual gift*, to the end you may be established'². Again, when he speaks to the Ephesians, of the various orders in the Church. 'Apostles', 'Prophets', 'Teachers', &c. appointed 'for the *perfecting of the Saints*, for the work of the Ministry, for the edifying of the body of Christ'³. The former of these effects, consequent on the reception of the Holy Ghost, may perhaps exclusively refer to the part, or office of the *Apostles*, or members of the *first order* in the Ministry: and, on the same reasoning, the converts may be said by this rite to be '*sealed* (by the Holy Ghost) unto the day of redemption'⁴.

A passage in the Epistle to the Hebrews⁵, is well worthy of remark. The Apostle, treating these no longer as babes in Christ, but desirous that they should 'go on unto perfection', proposes no more to refer to 'the doctrine of baptisms, and of laying on of hands, and of resurrec-

¹ See *ante* p. 799 and 891, 2.

² Rom. i. 11.

³ Eph. iv, 11, 12.

⁴ Eph. iv. 30.

⁵ Heb. vi. 2.

tion of the dead, and of eternal judgment', the first *rites* undergone, and the first *doctrines* learnt, by the Christian converts. In this series, therefore, the rite of confirmation, as a *necessary consequent* of baptism, seems fully implied. To these passages may be added the words of the sacred narrative, respecting the before referred to case of Samaria, 'who', (Peter and John) 'when they were come down, prayed for them, that they might receive the Holy Ghost; *for as yet* he was fallen upon none of them, *only they were baptized* in the name of the Lord Jesus. Then laid *they their hands* on them, and they received the Holy Ghost'⁶.

The Episcopacy, and threefold Ministry, during the Apostolic age.

Till the period when the Episcopacy, or superintendency, and government of the Church, were vested in the Apostles, they may be considered as the members of the *second Order* in the threefold Priesthood; and the Seventy, or that particular body of disciples, to whatever number they might at length have been increased, as of the *third*, or lowest *Order*. After the delegation of *the Episcopacy* to the Apostles, the Seventy, or such body, may be regarded as the *Presbyters*, or members of the *second Order*: they taking the situation vacated by the Apostles, and having their own former office filled by others.

⁶ Ac. viii. 15—17.

The sacred historian does not indeed declare these facts circumstantially, probably for some of the reasons before given; but as a regular rise in the Ministry is evident in the case of the Apostles, and as some of those who afterwards filled the highest order are supposed, with much probability, to have been of the Seventy, the analogy of the sacred history requires, and authorizes the supposition.

With respect to the other body—the *Deacons*, though some doubt may remain as to their first appointment, yet, as it is sufficiently clear that such a body, inferior to that of the Presbyters, was in existence during the Apostolic superintendency, their appointment may be assumed to have taken place at the period when the analogy of the Church history seems to require it.

The conduct of the Apostles towards the higher disciples—their Presbyters, and the conduct of such in return, will be found closely corresponding with that which, as before shewn, took place between our Lord and ‘the Twelve’, and in proof of the Apostolic *Episcopacy*, and the existence of a *threefold Ministry* at this time, positive facts may be adduced from the history of ‘the Acts’, and journeyings of St. Paul. The Apostle, in his Episcopal capacity, and in his circuits, is seen to be accompanied by two different Orders in the Ministry, both subservient to him. And it is not to be overlooked, that the manner in which notice is taken by the sacred historian, of the *three* different

Orders, the members of the two *higher* orders being commonly mentioned by name, while those of the *lowest* order are not even noticed, though at the time associated with them, is in exact analogy with what prevailed in the *Levitical Priesthood*: where the similarity between the office of the '*High Priest*', and that of '*the Priests of the second Order*', is in many instances conspicuous, and the members of both stand eminently distinguished from those of the *third Order*, the Levites.

The Apostle, or Bishop, and his Presbyter, are frequently mentioned as on a footing of equality. Thus St. Luke says that the masters of the possessed damsel at Philippi 'caught *Paul* and *Silas*, and drew them unto the rulers'; and being imprisoned, 'at midnight *Paul* and *Silas* prayed, and sung praises unto God'. The jailor, also, alarmed at the miraculous effects of the earthquake, 'fell down before *Paul* and *Silas*', and addressed them both—'Sirs, what must I do to be saved?' and they both said, as if equally preaching to him,—'believe on the Lord Jesus Christ, and thou shalt 'be saved, and thy house'. And they spake unto him the word of the Lord, and to all that were in his house'. So he 'was baptized, he and all his, straightway'¹.

Thus far in this transaction no difference seems to be made between the two: both are mentioned by name, (*Silas*, indeed, uniformly after the other,) while Timothy, a young disciple, appa-

¹ Ac. xvi. 16—34.

rently but just ordained a Deacon by the hands of Paul^o, is not so noticed, or as joining in these transactions, although he was clearly in their company, with others, Luke at least¹.

The apparent equality seems to be allowed, because both orders of Priests could perform the same general *sacerdotal* duties. Thus in the Aaronical hierarchy, the High Priest was a '*Priest*', properly so termed, yet he had some offices, and privileges, peculiarly his own, which prevented the converse—that a Priest was in like manner a '*High Priest*'. Hence the frequent mention in the Holy Scriptures of '*Priests, and Levites*'; a mode of speaking which the primitive fathers adopting, they also comprehended the several Ministers of the Christian Church under the corresponding names of '*Presbyters, and Deacons*'.

It may be by a parity of reasoning that the Churches are said to be '*built upon the foundation of the Apostles, and Prophets*'², the third Order in the Church not being thought worthy to be joined in this honourable distinction: and the threefold Order might therefore be no less pointed out by prophecy, when God declared, through the evangelical prophet Isaiah, that he would take of the Gentiles '*for Priests, and for Levites*'³.

But the sacred historian does not permit any doubt to be entertained in consequence of this joint mention of Silas with Paul, for it forms but

^o See 2 Tim. i. 6. distinguished from 1 Tim. iv. 14.

¹ Ac. xvi. 1—3. and see 11—13—16—19.

² Eph. ii. 20.

³ Is. lxvi. 21.

a small exception to his usual manner of speaking of the Apostle, even while noticing the effects of their preaching in general. He says,—Lydia, ‘whose heart the Lord opened’, ‘attended unto the things which were spoken of Paul’. He mentions, too, that Paul being grieved at the conduct of the spirit which possessed the damsel, said to it, ‘I command thee, in the name of Jesus Christ, to come out of her’. And Luke connecting himself, thus marks the supereminence,—‘The same followed Paul, and us’⁵.

Proceeding in the narrative of the imprisonment, he concludes, in like manner, by indicating the superiority of Paul. When the magistrates sent to release them, ‘the keeper of the prison told this to Paul’, who alone makes a remonstrance, and claims the personal attendance of the magistrates to ‘come themselves, and fetch them out’⁶. Again, immediately afterwards, the historian recounting the transactions at Thessalonica, the Apostle still having his associates with him, he says—‘Paul, as his manner was, went in unto them, and reasoned with them out of the Scriptures’, declaring—‘this Jesus, whom I preach unto you is Christ’. He proceeds to describe that those who believed ‘consorted with Paul and Silas’: and on an uproar taking place, ‘the brethren sent away Paul and Silas unto Berea’. But he still accompanies this with indications of the same supereminency; noticing ‘the word of God as preached of Paul (chiefly)

⁵ Ac. xvi. 14. 17. 18.

⁶ Ac. xvi. 35—37.

at Berea'; and that 'the brethren (there) sent away Paul', as being more obnoxious to the popular fury; while 'Silas (his Presbyter,) and Timotheus (his Deacon,) abode there still': to whom he afterwards sent a 'command', for them to 'come to him with all speed'⁷, which they failed not to obey. When they—'Silas and Timotheus, were come from Macedonia', Paul (he is thus still mentioned alone,) was pressed in spirit, and testified to the Jews, that Jesus was Christ'. 'To Paul,' also, on his occasion, the Lord appeared in a 'vision', and communicated to him that he had 'much people in that city'⁸.

Although, therefore, Silas is frequently mentioned by name with the Apostle, when others of the lower Order are only noticed incidentally⁹, yet does the historian generally record the transactions as done, because directed, by Paul alone. Thus he says—'Paul departed from Athens, and came to Corinth': 'Paul tarried there yet a good while, and then took his leave of the brethren, and sailed into Syria'. And 'when he had landed at Cesarea, and gone up, and saluted the Church, he went down to Antioch: and after he had spent some time there, he departed, and went over all the country of Galatia, and Phrygia, in order, strengthening all the disciples'¹⁰. So, when the evil spirit was adjured by the sons of Sceva, he answered, 'Jesus I know, and Paul I know'¹, &c.

⁷ Ac. xvii. 2. 4. 10. 13—15.

⁹ See Ac. xix. 22, &c.

¹ Ac. xix. 15.

⁸ Ac. xviii. 1—10.

¹⁰ Ac. xviii. 1. 18. 22. 23.

The Apostle also directs the journeying. 'Paul purposed, in the spirit, when he had passed through Macedonia, to go to Jerusalem', &c. And at the moment of mentioning this, the historian adds, 'so he sent into Macedonia two of them that ministered unto him^o, (attending him as *Deacons*), Timotheus, and Erastus'¹.

Therefore, although Silas, with others, the inferiors of both, were with them at Corinth when the blaspheming Jews opposed themselves, Paul does not say, as he did when accompanied by Barnabas, an Apostle, '*We* turn to the Gentiles'—but, '*I* will go to the Gentiles'. And the historian records that 'he departed thence', and went to the house of Justus, without taking any notice of his companions². Again, after mention is made of no less than *seven* by name who 'accompanied him into Asia', and incidental notice of himself in addition, Luke still adopts the same mode of narrative;—'Paul preached unto them'; 'Paul had determined to sail by Ephesus', 'he (therefore) sent and called the Elders of the Church'. He is also the great object of their concern; 'they all wept sore, and fell on Paul's neck, and kissed him, sorrowing that they should see his face no more'³. In accordance with all this, it is that Luke speaks thus—'we that were of Paul's company'⁴.

In like manner the sacred historian mentions the Apostle alone, as ordering the baptism of

^o *Gr. diakonounton.*

¹ Ac. xix. 21. 22.

² Ac. xviii. 6. 7.

³ Ac. xx. 4. 6. 7. 16. 17. 37.

⁴ Ac. xxi. 8.

disciples, by the hands of inferiors; not doing it himself, as he on another occasion declares, evidently considering this to be more the province of an inferior Minister, 'for Christ sent me not 'to baptize, but to preach the Gospel'⁵: so in laying on his hands, and conferring the Holy Ghost⁶: preaching, more particularly, and 'disputing', and 'persuading'; and all this generally without any reference whatever to his companions: while Silas, on the contrary, is never mentioned, as taking any part exclusively in the presence of the Apostle.

Again, let it be observed, when the Apostle joins his fellow-labourers in the address of any Epistle to a Church, he notices them according to the regular gradation of Orders, as '*Paul, Silvanus, and Timotheus*, (this last being then apparently of the third, or lowest Order⁷,) unto the Church 'of the Thessalonians'⁸. To the Corinthians, also, he says, that Jesus Christ was preached among them 'by us—even by *me*, and *Silvanus*, and *Timotheus*'⁹. The Church, likewise, appears to have maintained the same distinction. The disciples at Tyre 'said to Paul, through the spirit, that he should not go up to Jerusalem'. And so Agabus, took Paul's girdle, and prophesied of him, personally, not noticing what might happen to any of the others.

On the whole, then, these particulars are observable: *first*, that there is a *considerable com-*

⁵ 1 Cor. i. 17.

⁶ Ac. xix. 5. 6.

⁷ See Ac. xix. 22. *gr.*

⁸ 1 and 2 Thess. i. 1.

⁹ 2 Cor. i. 19.

pany journeying together on the mission of preaching the gospel to the Gentiles: *secondly*, that there is amongst these one of a *superior Order* to all the rest: *thirdly*, that there are sometimes mentioned with him, in duties common to the Ministry, the members of an inferior, or *second Order*, and with evident marks of distinction: and *fourthly*, that with these are associated more numerous members of a *third*, or still lower *Order*, with equally evident marks of distinction; who are commanded, and sent, and employed, by the member of the *first*, or highest *Order* only. To invert the order: *Timothy*, at least at this time, and *Luke*, and others that might be named, are certainly inferior to *Silas*: for they are not mentioned when he, in many cases, is joined with the Apostle, though it appears they were all in one common company. Again, *Silas*, although superior to these, is as certainly inferior to *Paul* as has been demonstrated: and *Paul*, therefore, stand superior to them all, the *Apostolic*, or *Episcopal* head of the mission.

The scantiness of the Gospel history of the Church has been alluded to, and a consideration of this must reconcile its silence on many important points, and prevent a conclusion that nothing is to be considered as having ever prevailed but what is therein recorded. The existence, however, of a *threefold Ministry* in the earliest founded Churches, is not without proof that may be regarded as of a positive nature.

In the first, and *metropolitan* Church at *Jerusalem*, there is sufficient evidence of a superintendent, or *Bishop*—St. James, acting independent of the Apostles; then of ‘*Elders*’, differing from, and subordinate to them, and to him;—and also of seven *Deacons*, clerical Ministers, as has been before shewn⁰. In the *metropolitan* Gentile Church at *Antioch*, Paul, and Barnabas, after a time, evidently acted as such superintendents, or *Bishops*, and there were ‘certain *Prophets*, and *Teachers*’ with whom they were at first ranked, and from whose station they were elevated to that of a higher order.

In the Churches founded by Paul, and other Apostles, ‘the Elders’, indeed, are in general only noticed; as, they ‘ordained Elders in every Church’¹. So James directs the sick to send for ‘the Elders of the Church’ to pray over them²: while Peter exhorts ‘the Elders’ to ‘feed the flock of God’³; and no mention is made of the members of the *inferior* Order; unless St. Peter, in the latter Epistle, which is by no means improbable, alludes to the clerical members, when he says—‘ye younger, submit yourselves unto the Elder’ (or Elders, *gr.* Presbyters,) of whom he had been just speaking⁴. But whether this be so, or not, it is proof little short of direct and positive, that Deacons were then ordained to the Churches, that St. Paul, in his instructions to the first Bishop, conse-

⁰ See ante p. 713 – 718.

² Jas. v. 14.

³ 1 Pet. v. 1. 2.

¹ Ac. xiv. 23.

⁴ 1 Pet. v. 1 – 5.

crated by him as one of his Successors in the office of *the first Order*, gives equal directions for the ordination, and conduct of '*Deacons*', as of '*Elders*', or Presbyters. With respect to the Church at *Philippi*, the Epistle addressed to it is, to '*the Bishops*, (the members of the *second Order*, then indiscriminately so called) and *Deacons*'⁵. Epaphroditus their '*Apostle*', and the member of the *first Order* in that Church, being then with St. Paul, the writer, at Rome.

A well-defined *threefold Ministry* thus evidently existed before ever the use of distinctive names, which unhappily, though it would seem, unnecessarily, have created difficulties and dissension, was adopted; in which Ministry is found one of an Order, and authority paramount to the rest.

It only remains to be shewn that the powers vested in such an one were transmitted immediately to others, who duly exercised the same over their inferiors, the members of two other Orders; and from whom the like *Episcopal powers* have descended, in accordance with the divine promise, even to the present day.

⁵ Phil. i. 1.

CHAPTER XXV.

THE SUB-APOSTOLIC EPISCOPACY.

PREPARATION FOR THE APOSTOLIC SUCCESSORS.—ON THE CHOICE OF TIMOTHY, AND TITUS.—THE DELEGATION OF THE EPISCOPACY TO THEM.—EXAMINATION OF THE EPISTLES ADDRESSED TO TIMOTHY, AND TITUS.—THESE WERE TRULY DIOCESAN BISHOPS.—THE OTHER APOSTOLIC SUCCESSORS.—THE ANGELS OF THE ASIAN CHURCHES.

Preparation for the Apostolic Successors.

THE Apostles, the immediate successors of Christ, the first and great Bishop of Souls, did, amongst their earliest measures, choose disciples to attend them; as Moses had chosen Joshua, as Elijah had Elisha, and our Lord 'the Twelve' themselves. And from amongst the number of these they selected such as they thought most worthy to succeed them in the higher Order, their own exclusive portion in the Ministerial function.

St. Paul, in particular, to whose conduct principally, reference must be made for a knowledge of the general practice of the Apostles, eminently distinguished two, as fit persons to place in

Churches of the greatest interest; and not only to 'ordain Elders in every City', but to 'set in order the things wanting', or left undone¹; and to govern the Church in general.

It will be shown that the Epistles of St. Paul to these primitive Bishops had their succession to the Episcopal office greatly in view. References are, therefore, frequently made to the Apostle's own doctrine, and practice; and to those things which he had taught, and ordained in the Churches: and his Successors are excited to a diligent, and persevering fulfilment of their duties, both by allusions to his own example, in 'fighting the good fight of faith', and by an expectation of the like promised reward—the 'crown of righteousness'.

The powers conferred on the Apostles for the government of the infant Church were indeed so supereminent, and so much of the same nature with those exercised by the Lord Christ, who was God, as well as man, that many have been disposed to consider them as of an exclusive nature, and altogether dying with these—his chosen companions, and immediate Successors. But it is very probable that there was a gradual diminution of miraculous gifts in the Successors of the Apostles, till the time when the circumstances of the Church no longer required the exercise of super human powers in the *first Order* of the ministry.

Timothy seems to have been designated to the

¹ Titus i. 5.

office by prophecy². And that he had the power, also, of working miracles may be fairly imagined, as this power can hardly be denied, even on evidence now in existence, to the Successors of the Apostles in the third degree, the early Bishops of the Church. That the Apostles, therefore, should act with just such powers as they appear to have done, was highly natural; and admirably suitable to the intermediate station they filled in the gradual descent of the *Episcopacy*, from divine to human hands.

It was to the high authority, thus first conferred upon them, that the Apostles seem to refer, when, not content to speak of themselves as 'able Ministers' only³, they declare themselves to be 'Ambassadors for Christ'⁴! as 'Angels of God'⁵! as particularly, 'the Apostles of the Lord and Saviour, Jesus Christ'; and, as such, they refer the Church to their 'words', and 'commandments'⁶.

The Apostles had proceeded in extending the limits of the Church, as our Lord had done on laying the foundation, by appointing *two different Orders* of inferior Ministers, while they themselves exercised the superintendency, or Episcopal power; in perfect analogy to his practice in their own case, and that of the 'Seventy': and, not improbably, his positive instructions thereon. As they contemplated their own departure they delegated this Episcopal power to some of the most beloved

² 1 Tim. i. 18.

⁴ 2 Cor. v. 20. Eph. vi. 20.

⁶ 2 Pet. iii. 2. Jude 17.

³ 2 Cor. iii. 6. 1 Tim. i. 12.

⁵ Gal. iv. 14.

of their disciples, whom they had been educating, and preparing for the purpose; setting the seal to their work, and finishing their course on earth, by sending others, as they themselves were sent. And now, as the Jewish economy, and Aaronical Priesthood were approaching their end, settling the Churches with a proper Episcopal establishment, and threefold Ministry, an individual of the highest order in a city, or territory, exercising spiritual authority over an indefinite number of congregations, or subordinate Churches.

The model, as might well be expected, had been established at Jerusalem; where, it was predicted, should be a 'Tabernacle' not 'to be taken down'⁷; over which city, with its many Congregations,—the 'myriads of converts, St. James had been constituted the Bishop; and where the first Presbyters, ('Elders', and 'Deacons', were appointed, or ordained.

It seems impossible not to perceive that *Timothy* exercised this authority over many *Presbyters*, and *Deacons*, ministering to the different Congregations, in the Church of Ephesus; and that *Titus* did the same over the subordinate Churches in Crete: for that they both had such an authority expressly committed to them, with full instructions as to the exercise of it, both in *ordaining* to the Ministry, and *governing* the Church, an attentive consideration of the Epistles addressed to them will furnish decisive proof.

St. Paul also speaks of *Epaphroditus*, his 'brother, and companion in labour, and fellow sol-

⁷ Is. xxxiii. 20.

dier', as 'the messenger', (the Apostle, *gr.* or the Bishop) of their Church⁸, in the same manner as he had spoken to the Corinthians of Titus, his 'partner', and 'fellow-helper'. So of the 'brethren', 'the Apostles (*gr.*) of the Churches, and the glory of Christ'⁹; and of 'the true yoke-fellow', whom he addresses, and Clement, and others, his 'fellow labourers'¹⁰; all, or most of whom were, probably, at first, Presbyters, or Deacons, and then elevated in due course to the Episcopacy.

That these, the Successors of the Apostles, did, like them, exercise plenary authority over two other inferior Orders, *Presbyters*, and *Deacons*, as our Lord did over 'the Twelve', and the 'Seventy', and the Apostles, in their turn, over the '*Elders*', and '*Deacons*', may be fairly inferred from the instructions given by St. Paul to *Timothy*, and *Titus*, in the three Epistles respectively addressed to them, and through them, to the Church at large.

On the choice of Timothy, and Titus, as the Episcopal Successors of St. Paul.

Satisfactory reasons are disclosed in the sacred history why Timothy, and Titus, the former in particular, were selected by St. Paul to succeed him in the Episcopacy of two of the principal Churches he had planted,—those of Ephesus, and Crete.

Timothy appears to have been pointed out for some high office by express revelation,—'prophecies'

⁸ Phil. ii. 25.

⁹ 2 Cor. viii. 23.

¹⁰ Phil. iv. 3.

which 'went before' on him¹: and St. Paul chose him 'to go forth' with himself after their first meeting, his character being already established, and he being 'well reported of' by the Churches—'the brethren that were at Lystra, and Iconium'². To this character the Apostle refers when he speaks of 'the unfeigned faith' which he was 'persuaded' was in him, as it had been first in his grandmother, and mother; 'and that from a child he had known the holy scriptures'³.

St. Paul chose Timothy, therefore, as a particular companion in his travels; and he frequently speaks of him in terms of the tenderest affection. 'Timotheus, my beloved son, and faithful in the 'Lord'⁴, 'our brother, and Minister of God, and our 'fellow labourer in the gospel of Christ'⁵. When he proposes sending him to others, to become acquainted with 'their state', he says,—'I have no man like-minded', (in the margin, 'so dear unto me':) 'for all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that as a son with the father he hath served with me in the gospel'⁶. He, therefore, on another, and similar occasion, desires that he 'may be with them without fear; for (says he) he worketh the work of the Lord, as I also do. Let no man, 'therefore, despise him, but conduct him forth in 'peace'⁷. And the earnest, and affectionate language in which Paul speaks of Timothy he uses of

¹ 1 Tim. i. 18.² Ac. xvi. 2 - 3.³ 2 Tim. i. 5 iii. 15.⁴ 1 Cor. iv. 17.⁵ 1 Thess. iii. 2.⁶ Phil. ii. 19 22.⁷ 1 Cor. xvi. 10. 11.

no other, except Epaphroditus; and this, it is well to be observed, when speaking of him to the Philippians, as *their Apostle*, (*gr.*) or Bishop⁸.

From the first the Apostle took a particular charge of him, and exercised the power of a natural parent, as is evident on the occasion of his circumcision⁹. He instructed him in 'the form of sound words'; and reminds him emphatically 'of whom he had learned them'¹⁰. Indeed the scholar had, as it appears, so obediently practised the precepts of his master, that in one particular—abstemiousness, the latter feels it necessary to urge a little relaxation. 'Drink no longer water, but use a little wine; for thy stomach's sake, and thine often infirmities'¹.

This, his favourite disciple, and intended *Successor*, he joins with himself, and no others with them, in the address of *four* different Epistles, *viz.* The second to the Corinthians, those to the Philippians, and Colossians, and that to Philemon: in three of which he styles him 'our brother', and in the other—to the Philippians, speaks of him and himself, as 'the servants of Jesus Christ'. He joins him, also, with the addition of Sylvanus, at that time a Presbyter, and his superior, in the two Epistles to the Thessalonians. So that Timothy alone, with the exception of two other individuals, is thus conjoined with the Apostle in his Episcopal addresses to the Churches.

⁸ Phil. ii. 25—30.

⁹ 2 Tim. i. 13. iii. 14.

¹⁰ Ac. xvi. 3.

¹ 1 Tim v. 23.

For the introduction of these two others, *Sosthenes*, and *Sylvanus*, very satisfactory reasons may be offered. *Sosthenes*, having been the ‘chief ruler of the Synagogue’ at Corinth², and, therefore, a noble convert to Christianity, St. Paul would very naturally join him in the Epistle to that Church, on account of the influence he would have with them; and this, even if he were not at the time an ordained Preacher of the gospel; which, from the title the Apostle gives him—‘*Sosthenes, our brother*’, it is not improbable he was. *Sylvanus*, or *Silas*, was the one, it will be recollected, whom Paul took as his associate, when Barnabas left him. *Silas*, and *Barsabas*, had been mentioned as ‘chief men among the brethren’³; and, which is direct to the purpose, *Silas* had been greatly instrumental in building up the Church of Thessalonica, to which the Epistles in which he was joined, were addressed,—‘of the devout Greeks a great multitude, and of the chief women not a few’⁴.

In his Epistle to the Churches of Galatia St. Paul does, indeed, join ‘all the brethren’ who were with him; but if this Epistle was, as some imagine⁵, written from Antioch, it was natural for the Apostle, and according to his usual prudence, to join in it such eminent persons as were then in that Church; and Beza supposes this was done from a consideration of the influence some of them

² Ac. xviii. 17.

⁴ Ac. xvii. 4.

³ Ac. xv. 22.

⁵ Beza, M^cKnight, &c.

might have amongst the Churches of Galatia. For it is worthy of remark, that the Apostle addresses these as 'the Churches of Galatia' simply, and not as 'the Churches of God', or 'the saints in Christ Jesus', &c. as is the case in his other Epistles; and it is clear that from the severity with which he feels it his duty to treat the Galatians⁶, he had difficulties to encounter which the influence of some members of other Churches might assist to remove. The subjects, too, in this Epistle were of great importance, and such as it is was an object to enforce with all possible weight, when addressed to men who had been led away even soon after their conversion⁷.

The exordium of the first Epistle to Timothy is particular, in contra-distinction to all the other Epistles; and seems to warrant an implication that this was written 'by the *commandment* of God', &c. The address, too, is peculiar,—'To Timothy my own (genuine) son in the faith', 'my 'dearly beloved son'⁸; again, he addresses him —'Son Timothy'⁹, a title given thus directly to no other. And, lastly, as if he, and Titus, were exposed to particular difficulties, and danger, in the discharge of their Episcopal office, as was certainly the case with the subsequent Bishops, he wishes them 'mercy'¹⁰, in addition to the more common salutation of the Churches, 'grace and peace'.

⁶ See Gal. i. 6. iii. 1. v. 4. 7. 15. vi. 7. 16. &c.

⁷ Gal. v. 7.

⁸ 1 Tim. i. 2. 2 Tim. i. 2.

⁹ 1 Tim. i. 18.

¹⁰ 1 Tim. i. 2. 2 Tim. i. 2. Titus i. 4.

Again, to Timothy only, does St. Paul address and apply the words of frequent usage in the Old Testament, 'Thou, O MAN OF GOD, flee these 'things'!—'that the MAN OF GOD may be perfect'¹. This term had been before applied in the sacred writings solely to the Prophets, sent, and employed by God, on particular occasions, from Moses downwards, and is of very frequent occurrence. But it is worthy of remark, that it had not been applied to any member of the Levitical Priesthood, and therefore the conferring this title on the Christian Minister tends to corroborate the implication, that if 'the ministration of condemnation', and 'death', which is done away, was 'glorious', much more is 'the ministration of the spirit', 'which remaineth', 'rather glorious': and 'much more doth the ministration of righteousness exceed in glory'².

Of *Titus* the Apostle speaks in terms hardly less favourable. He calls him, also, his 'own son after the common faith'; and, as has been before remarked with respect to Timothy, wishes him also 'grace, mercy, and peace'³. Speaking in his second Epistle to the Corinthians of his expectation to meet Titus at Troas, he says, he had 'no rest in his spirit because he found him not' there: and he afterwards expresses his satisfaction at meeting him by these emphatic words: 'God, that comforteth those that are cast down, comforted us by the coming of Titus'; whom in the same Epis-

¹ 1 Tim. vi. 11. 2 Tim. iii. 17. ² 2 Cor. iii. 7—11. ³ Titus i. 4.

tle he calls his 'partner, and fellow helper'³. A reason both for the Apostle's affection, and his confidence in him, may be found in the 'earnest care', and zealous interest the disciple took in the mission wherewith Paul had invested him⁴;—'the consolation', and refreshing he experienced in the faith, and sincerity of the converts⁵, the forwardness, and earnestness he had shewn in beginning, and finishing the grace in them⁶, and the disinterestedness of his conduct, in which, particularly, he appears to have emulated his superior.—Did 'Titus make a gain of you? walked we not in the 'same spirit—in the same steps'⁷?

Examination of the Epistles addressed to Timothy, and Titus.

It has generally been argued by the advocates for *Presbyterianism*, or the existence of *two Orders* only in the Church, that the Epistles to Timothy, and Titus, do not refer to any other orders; but that they make a Bishop and Presbyter the same, and contain instructions, therefore, to '*Bishops*', and '*Deacons*' only. And they consider Timothy, and Titus, themselves, in the light of extraordinary officers—'*Evangelists*'; which office, or character, would cease with their lives. A careful examination of the Epistles will probably prove these suppositions to be without sufficient foundation.

³ 2 Cor. ii. 13. vii. 6. viii. 23.

⁴ 2 Cor. vii. 7. 13. 14.

⁵ 2 Cor. viii. 6. 17.

⁶ 2 Cor. viii. 16

⁷ 2 Cor. xii. 18.

With respect to the objects, and import of them, a very material difference is discoverable, as might be expected, between these Epistles, and those addressed to the Churches at large. This is in respect, (as before shown,) to the mode of address adopted by the Apostle, and in the frequent reference made by him to his own Ministry, and character; for the purpose of operating, both as an instruction, and an incentive.

The circumstance of the Apostle's addressing particular Epistles to the individuals—the Bishops of Ephesus and Crete, is well to be remarked; because this is peculiar to them, with two exceptions only. The first is with respect to that to Philemon: but this rather strengthens than weakens the general argument: for Philemon was himself of the clerical order, a 'fellow-labourer', and an acknowledged 'partner of St. Paul'³. A similar term—'companion in labour', is applied by the Apostle to Epaphroditus, the Bishop of the Philippians⁴. While the latter term, 'partner', and also that of 'fellow-helper', is expressly given to Titus, the Bishop of Crete⁵. This instance, therefore, can hardly be considered as an exception; even if it be not regarded as a confirmation of the argument. The Epistle, too, being on a particular, and private occasion, and not with general instructions for the Church, is also to be remarked. But in fact, this Epistle, though now generally termed the Epistle 'to Philemon', is addressed to others, as well as to him; to the 'be-

³ Philemon 17.⁴ Phil. ii. 25.⁵ 2 Cor. viii. 23.

loved Apphia', and to Archippus, a 'fellow-soldier', and Minister⁶, and also 'to the Church' in the house of Philemon⁷.

The other instance to be noticed, is in the case of St. John's second, and third Epistles; but the latter of these is addressed to one—(Gaius,) whom he implies to be a 'fellow-helper'⁸; while the former, 'to the elect lady, and her children', (whoever, or whatever these were,) is written with the greatest object, important to the whole Church, to guard them against a fundamental error then beginning to be taught, that the Lord Christ was not really man, but in appearance only.

St. Paul notices his own particular calling into the ministry 'by Jesus Christ', who had 'enabled him, for that he counted him faithful'; together with his ordination as 'a Preacher, an Apostle, and a Teacher of the Gentiles'⁹. This he repeats in his second Epistle, nearly in the same words, and refers to it again towards the conclusion⁰. To Titus also he mentions the same¹.

Again he calls on Timothy, his Successor, to look forward to the same 'afflictions', from the same 'cause': urging him by the examples of the soldier, and the husbandman²; reminding him that he (Saint Paul) had, under such 'afflictions', and 'persecutions', 'trouble', and 'labours', approved himself as became the 'Minister of God'³, having,

⁶ See Col iv. 17. ⁷ Philemon 1. 2. ⁸ 3 Jo. 8. ⁹ 1 Tim. i 12. ii. 7.

⁰ 2 Tim. i. 11. and see iv. 17.

¹ Titus i. 1-4.

² 2 Tim. i. 8. 12. ii. 3. 11-13 iv. 5.

³ 1 Tim. iv. 10. 2 Tim. ii. 9. iii. 10. 11. Compare 2 Cor. vi. 4-10

no doubt, in his recollection, the assertions of our Lord, made to 'the Twelve'—the *proto-Bishops*³, as well as to himself afterwards, 'as one born out of due time'⁴; and transmitting it as a maxim to all their Successors, since 'the servant is not greater than the Lord'⁵.

He encourages him to 'fight the good fight of faith', to 'war a good warfare', and to 'endure hardness', as a 'good soldier of Jesus Christ'. In 'striving for masteries', if he would be 'crowned', to 'strive lawfully'; and thus to 'lay hold on eternal life'⁶; offering to him his own example, as he himself, (and he uses the same words,) had 'fought a good fight', and 'kept the faith': as he had thus, also, according to his own instructions, in another place, 'strived for the mastery', being 'temperate in all things'⁷, and could therefore contemplate the 'crown of righteousness laid up' for him⁸, the 'crown of glory', to be given by 'the chief Shepherd' to all faithful Ministers, who acted not as 'lords over God's heritage, but being ensamples to the flock'⁹.

He urges him to make full proof of (to fulfil) his Ministry, by 'preaching the word, by being instant (or urgent) in season, and out of season, by reproof, rebuking, and exhorting'¹⁰, as the Apostle had given example¹. He had himself,

³ Jo. xv. 18—21. xvi. 1—4. 33. ⁴ See Ac. ix. 16. ⁵ Jo. xv. 20.

⁶ 1 Tim. vi. 12. i. 18. 2 Tim. ii. 3—5. and see Rev. ii. 10. 11. iii. 11. 12. ⁷ 1 Cor. ix. 25. ⁸ 2 Tim. iv. 8.

⁹ 1 Pet. v. 1—4.

¹⁰ 2 Tim. iv. 2—5.

¹ See Ac. xx. 7. xxiii. 11. xxvi. 9.

though 'labouring, and suffering reproach', 'fully preached the word of God'—the gospel, 'the unsearchable riches of Christ', 'warning every man, and teaching every man, in all wisdom', that he might 'present every man perfect in Christ Jesus': 'not having shunned to declare the whole counsel of God'². Feeling that 'necessity was laid upon him', to 'preach the gospel'³, as he had learned of our Lord, and of the twelve Apostles⁴, in accordance, too, with what he recommends in another place to Archippus⁵. He desires Timothy to 'study to show himself a workman that needed not to be ashamed, rightly dividing the word of truth'⁶, he himself having given example in 'teaching': 'striving', and 'labouring more abundantly than they all'⁷. He had thus spoken of him to the Corinthians, desiring them to receive him well, 'for (says he) he worketh the work of the Lord, as I also do'⁸.

The Apostle instructs both Timothy, and Titus, how to treat false teachers, 'unruly, and vain talkers, and deceivers'⁹: 'having a form of godliness, but denying the power thereof': 'which creep into houses, and lead captive silly women, laden with sins': 'resisting the truth', 'as Jannes, and Jambres withstood Moses'¹⁰. Doing this as

² Rom. xv. 19. 1 Tim. ii. 7. iv. 10. 2 Tim i. 11. iv. 17. and Tit. i. 2. 3. Compare Gal i. 16. Eph. iii. 8. Col. i. 28 29. Ac. xx. 27.

³ 1 Cor. ix. 16.

⁴ Mar i. 38 Jo. iv. 34 Ac. ii. 38 iii. 19.

⁵ Col. iv. 17.

⁶ 2 Tim. ii. 15. ⁷ Col. i. 28. 29. 1 Cor. xv. 10. ⁸ 1 Cor. xvi. 10.

⁹ Titus i. 10.

¹⁰ 2 Tim. iii. 5-8.

our Lord had forewarned his disciples, in his private communications to them, against those who should 'come in his name', and 'deceive many'¹; and as he himself had cautioned the Elders of the Church at Ephesus against the 'grievous wolves', that should 'enter in among them'; some, even among themselves, that should 'speak perverse things, to draw away disciples'². Such St. Paul himself had frequently met with, and resisted³. Some such, indeed, he points out to him; 'Hymeneus, and Alexander', corrupt teachers at Ephesus; 'Phygellus, and Hermogenes', apostates⁴.

He desires them, therefore, to 'rebuke with all authority', and to suffer no man to 'despise' them, their office, or their 'youth'⁵. Herein copying him, as he had 'magnified his office', and acted sometimes 'with a rod', and sometimes in the spirit of meekness: sometimes 'sparing', and sometimes declaring that he would 'not spare'⁶. Authorizing them to 'stop their mouths'; and to 'rebuke them sharply'⁷: as he had threatened to the Corinthians to 'use sharpness, according to the power which the Lord had given him'⁸.

The Episcopal instructions to Timothy, and Titus.

In the instructions given by St. Paul to these, his favourite disciples, there is plainly a frequent

¹ Matt. xxiv. 4. 5. ² Ac. xx. 29. 30. ³ Ac. xvii. 33. xix. 9, &c.

⁴ 1 Tim. i. 20. 2 Tim. i. 15. ⁵ Tit. ii. 15. 2 Tim. iv. 2. 1 Tim. iv. 12.

⁶ Rom. xi. 13. 1 Cor. iv. 21. 2 Cor. i. 23. xii. 20. xiii. 2.

⁷ Titus i. 11. 13.

⁸ 2 Cor. xiii. 10.

reference to them, as having been brought up by him expressly to succeed to the *Apostolical*, or *Episcopal* office. And a difference of phraseology may, on a careful examination, be discovered, between the instructions contained in these Epistles applicable to them as members of the *first*, or highest *Order*, and those to the two *inferior* Orders. This latter feature is worthy of being well considered, as it does not appear to have been sufficiently attended to.

The peculiar privileges, and duties of the *Episcopal* order are, first, *Ordination*; secondly, the *government of the Church*, by forming rules, and disposal of revenue; and thirdly, the exercise of the *power of the keys*,—of judging, and excommunicating offenders. The duties and privileges of the other Orders are, preaching, praying, baptizing, and consecrating the Eucharist.

As to *Ordination*. To Timothy it is said—‘*Lay thou hands*’ suddenly, (or hastily,) on no man’, ‘neither’, by conferring the sacred office on improper persons, become ‘partaker of other men’s sins’. In this thing, in particular, ‘keep thyself pure’. Examine well; for ‘some men’s sins are open beforehand’, (or appear evidently to all¹;) in ‘some they follow after’. ‘The good works of some are manifest, beforehand; and they that are otherwise’, if thou wilt search, thou wilt discover them, for they ‘cannot be hid’².

So to Titus,—‘*For this cause* left I thee in Crete’,

¹ Compare Heb. vii. 14. (gr.)

² 1 Tim. v. 22 – 25.

that thou shouldest ‘ordain Elders in every city, as I appointed thee’⁴. Again, to Timothy, he says,—‘Let these, (the Deacons) also first be proved; then let them use the office of a ‘Deacon, being found blameless’. Instructing him to raise them in proper time to a higher degree,—the *third* to the *second*; for having ‘used the office of a Deacon well’, they have ‘purchased to themselves a good degree’⁵. So also, in some way, to promote the ‘Elders that rule well’⁶, possibly to the *first Order*. He desires him to commit ‘the things that he had heard’ of him, the Apostle, ‘among many witnesses’, probably at the ordination ‘by the Presbytery’, or the College of the Apostles, ‘to faithful men who should be able to teach others also’⁷.

He gives directions too, as might be expected, as to the government of *the Ministry*. Not to ‘receive an accusation against an Elder’, whose maintenance he had just before been speaking of, ‘but before (or on the testimony of) two or three witnesses’. On the other hand, ‘them that sin’ to rebuke (publicly) ‘before all’, which was the practice of the Synagogue, ‘that others also might fear’⁸.

To see that every member of the *second Order*, then popularly termed a ‘Bishop,’ or ‘Elder’ indiscriminately, in accordance with a corresponding passage in the Epistle to Titus⁹, ‘be blameless’,

⁴ Titus i. 5.

⁵ 1 Tim. iii. 10. 13.

⁶ 1 Tim. v. 17.

⁷ 2 Tim. ii. 2.

⁸ 1 Tim. v. 19. 18. 20. consider 1 Pet. v. 1.

⁹ Tit. i. 6. with 5.

vigilant', 'apt to teach', and though 'given to hospitality', yet 'not given to wine'; 'no striker,' 'not greedy', nor 'a brawler', but a patient': 'one that ruleth well his own house': for how else should he 'take care of the Church of God': 'not a novice', (or new convert,) lest he be 'lifted up with pride'; and moreover, having 'a good report of them without'⁶. The Apostle's instructions to Titus, as to the same—the members of the *second Order*,—the 'Bishops', or 'Elders', are of a similar kind, and very much in the same words⁷.

The Apostle proceeds with Timothy, to instruct him as to the '*Deacons*': that these also be 'grave', 'not given to much wine, nor greedy of filthy lucre; holding the mystery of faith in a pure conscience': and having well performed the duties of this office, that they should be deemed worthy of a 'good degree', or higher seat, and rank⁸.

He directs the suitable *maintenance* to the clergy, according to the provision of the law, and the sanction of Christ⁹: asserting this right in his own case⁰, and directing it to be observed in the Churches.—'Let him that is taught in the word '*communicate to him that teacheth*, in all good 'things'¹.

As to the government of the Church,—the exercise of *the power of the keys*, he instructs them to rebuke publicly 'them that sin', 'without pre-

⁶ 1 Tim. iii. 1—7.

⁷ Tit. i. 5. with 7—9.

⁸ 1 Tim. iii. 8—10. 12. 13.

⁹ Matt. x. 10. Lu. x. 7.

⁰ 1 Cor. ix. 7. 14.

¹ Gal. vi. 6.

ferring one before another, without prejudice, or prejudging,) doing nothing by partiality'⁸. 'In meekness instructing those that oppose themselves', as 'the servant of the Lord must not strive'. This is referred to Timothy in the two previous verses⁹, that he may follow the example of their common Lord, and Master, the 'servant', 'beloved' of God; who should 'shew judgment to the Gentiles'¹⁰. But nevertheless he charges him to 'stop the mouths' of the unruly, and vain talkers, and deceivers', and to 'rebuke them sharply'¹¹: to 'reject heretics, after the first and second admonition'¹²; and from other offenders, whom he enumerates, to 'turn away'¹³.

All this was in precise conformity with what the Apostle had himself taught, and done, by guarding the Churches against such schismatics, and offenders: directing that they should 'mark them which caused divisions, and offences: and 'avoid them'¹⁴: giving an express 'command, in the name of the Lord Jesus Christ', that they should 'withdraw themselves' from (even) every brother walking disorderly, and not after the tradition received'; and to 'note' any one that did not 'obey the word of his Epistle, and have no company with him'¹⁵: He himself exercising the power of excommunication, and pronouncing such to be '*anathema*', or '*accursed*'! and 'delivering' unto Satan, that they might learn not to blaspheme'¹⁶: a similar

⁸ 1 Tim. v. 20. 21.

⁹ 2 Tim. ii. 22—25.

¹⁰ Matt. xii. 19. 18.

¹¹ Titus i. 10—13.

¹² Titus iii. 10.

¹³ 2 Tim. iii. 4. 5.

¹⁴ Rom. xvi. 17.

¹⁵ 2 Thess. iii. 6. 14.

¹⁶ 1 Cor. v. 2—13. xvi. 22. Gal. i. 8. 2 Tim. iii. 9. 1 Tim. i. 20.

power to what appears to have been exercised by other Apostles⁴.

With respect to other things, Titus, who, as well as Timothy, must be supposed, when accompanying the Apostle, in his travels, to have learnt his 'ways', as he 'taught every where in every Church'⁵, was 'left' in Crete by St. Paul, expressly to do *that* which he himself, acting as the Superintendent, or member of the *first Order*, had declared he should do in the Church at Corinth, when he should personally visit it, to 'set in order the things wanting', or left undone⁶.

He commits to Timothy, as to one pointed out by prophecy, the '*charge*' to watch over 'some, that they teach no other than *sound doctrine*', and to guard against those 'desiring to be teachers of the Law, understanding neither what they say, nor whereof they affirm'⁷. He then proceeds to direct the order, and manner of *the public Service*, as respecting supplications, prayers, intercessions, and giving of thanks⁸; in order that this, his Delegate, might 'know how to behave' himself '*in the house of God*', if the Apostle should 'tarry long', or not be able to join him⁹: extending his instructions hereon, even to the conduct of women⁰, and to servants¹: desiring the one—Timothy, to 'command, and teach these things', and Titus, to 'speak them, and exhort, and rebuke

⁴ 2 Jo. 10. 11. 3 Jo. 10.

⁶ Titus i. 5. 1 Cor. xi. 34. vii. 17.

⁸ 1 Tim. ii. 1. 2.

⁰ 1 Tim. ii. 9—12. v. 2—16. Titus ii. 3—5.

⁵ 1 Cor. iv. 17.

⁷ 1 Tim. i. 18. 3. 4. 7.

⁹ 1 Tim. iii. 15. 14.

¹ 1 Tim. vi. 1. 2.

with all authority'¹. Which directions, generally, are in perfect accordance with what the Apostle had himself taught, and did, in his particular Churches², while he had the superintendency over them.

In the exercise of *Episcopal power*, Timothy is instructed to 'charge'³, (or 'command',) by the same word as the injunctions, or the first Episcopal charge of our Lord to his Apostles, are expressed⁴; the word is used also by St. Luke as to the charge to them before his ascension, 'that they should not depart from Jerusalem'⁵; and by the Jewish Council, threatening the Apostles with authority⁶. St. Paul uses the same word in his injunctions to the Churches at Corinth, and Thessalonica⁷: and to Timothy himself, with peculiar earnestness,—'I give thee charge in the sight of God, that thou keep this commandment'⁸.

The Apostle reminds his disciple, that he will prove himself a 'good Minister of Jesus Christ', if he fail not to put the brethren in remembrance of these things⁹. On which it may be observed, that he makes this 'putting in mind' a mark of himself being 'the Minister of Jesus Christ'¹⁰; as St. Peter, another Apostle, or Bishop, seems likewise to do on more than one occasion¹. He urges him to persevere in his course by 'holding faith, and a good

¹ 1 Tim. iv. 11. Titus ii. 15.

² 1 Tim. i. 3. vi. 17.

³ 1 Cor. xiv. 34. Eph. v. 22—24. Col. iii. 18. iv. 1—and Eph. vi. 5—8. Col. iii. 22—24.

⁴ Matt. x. 5.

⁵ Ac. i. 4.

⁶ Ac. iv. 18. v. 28.

⁷ 1 Cor. xi. 17. 2 Thess. iii. 6.

⁸ 1 Tim. vi. 13.

⁹ 1 Tim. iv. 6.

¹⁰ Rom. xv. 15. 16.

¹ 2 Pet. i. 13. 15. iii. 1.

conscience'; and 'continuing in the things which he had learned'¹: as he himself had 'kept the faith', and 'pressed' on for 'the prize of the high calling of God'², and had required of others in the 'Ministry', that they should 'fulfil it'³. This would likewise be required, and inculcated, in recollection, probably, of the warning, and promise of the Lord to their predecessors, the Twelve, — 'Ye shall be hated of all men, for my sake; 'but he that endureth to the end shall be saved'⁴.

In giving directions, also, with respect to the instructions to be afforded to others, the Apostle seems particularly to refer to himself, since he had 'laid the foundations', as 'a wise master builder', and he had intrusted Timothy with this commission, when he sent him to the Corinthians, — 'to bring you (says he) into remembrance of my ways, which be in Christ, as I teach every where, in every Church'⁵.

In his exhortations to Timothy to set 'a pattern' in himself to others, St. Paul likewise seems very much to have in view the *Episcopal character* to be sustained by him; inasmuch as he generally adds a reference to his *own conduct* in such character; and in the solemn charge just alluded to, he refers to a still higher example, to the great 'Shepherd and Bishop of Souls', 'who before Pontius Pilate witnessed a good confession'⁶, and that 'this commandment', — that which had been 'com-

¹ Tim. i. 19. iv. 14. vi. 13. 20. 2 Tim. i. 14. iii. 14. ² Col. iv. 17.

³ Phill. iii. 13. 14. 2 Tim. iv. 7.

⁴ Matt. x. 22.

⁵ 1 Cor. iv. 17.

⁶ 1 Tim. vi. 13.

mitted to his trust'², 'should be kept without spot, unrebukable', not only by himself, as it had been committed to the Apostle, and kept by him, but by his successors in the same office, '*until the appearing of our Lord Jesus Christ*'³.

He expects of his Successor in this elevated station, that he should be a *perfect* '*example to believers*, in word, in conversation, in charity, in spirit, in faith, and in purity'; and therefore he desires him to apply himself 'to reading, to exhortation, to doctrine'; to 'meditate upon these things, and give himself wholly to them'; so that his 'profiting might appear to all': and 'to take heed unto himself, and unto the doctrine', and to 'continue therein'⁴.

The Apostle gives similar instructions to Titus, directing him—'in all things shewing thyself a pattern of good works; in doctrine, uncorruptness, gravity, sincerity'⁵; as he in another place refers this, expressly, to what is necessary in order to make '*the Man of God*'—him thus holding so high, and holy an office, 'perfect'⁶: as *he* had before 'in all things approved himself', with others, 'as Ministers of God, in much patience, and distresses'⁷. For he refers to Timothy,—'Thou hast 'fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, &c.'⁸.

² 1 Tim. vi. 20. 2 Tim. i. 13. 14.

³ 1 Tim. vi. 14.

⁴ 1 Tim. iv. 12—16.

⁵ Titus ii. 7.

⁶ 2 Tim. iii. 16. 17.

⁷ 2 Cor. vi. 4.

⁸ 2 Tim. iii, 10, and ii. 9. 10.

The delegation of the Episcopacy to Timothy, and Titus.

To such a one as *Timothy*, then, did the Apostle confidently commit the *depositum*—‘the good thing’⁸, the profession of faith, and the rank, and station in ‘the house of God’⁹, which he was in turn to ‘commit to faithful men, able to teach others also’¹⁰. And on like grounds did he delegate to *Titus* the important office of ‘setting in order the things wanting’, or left undone by himself: and ‘ordaining’ to the Ministry¹: knowing that he would ‘speak the things which become sound doctrine’; and ‘shew himself a pattern of good works’².

He enforces his injunctions upon Timothy, on the conclusion of both his Epistles, in this solemn manner;—‘I give thee charge in the sight of God, ‘who quickeneth all things, and before Jesus ‘Christ’³!—‘I charge thee before God, and the ‘Lord Jesus Christ, who shall judge the quick, and ‘the dead, at his appearing, and his kingdom’⁴; and desires him to ‘make full proof’, or fully to perform the duties of the Ministry—that ‘Ministry, and Apostleship’, which ‘the Twelve’ first held, and the added Apostles⁵. St. Paul, in contemplation of his own death, transfers to him the full *Episcopal power*, to be exercised without farther

⁸ 2 Tim. i. 14.

⁹ 1 Tim. iii. 15.

¹⁰ 2 Tim. ii. 2.

¹ Titus i. 5.

² Titus ii. 1. 7. ³ 1 Tim. vi. 13.

⁴ 2 Tim. iv. 1. ⁵ Ac. i. 25.

advice, or controul. ‘For (said he) *I* am now ‘*ready to be offered*, (his blood to be ‘poured forth, upon the sacrifice, and service of the faith’ of his flock, as he had anticipated⁵), and the time of ‘my departure is at hand’⁶. ‘The glorious Gospel of the blessed God, which was committed to his trust’; ‘this charge, (he adds), I commit unto thee, Son Timothy, that thou mightest war a good warfare’⁷; of which he had himself set so eminent an example.

That the office, and trust *now* committed to him, as the Apostle had received it, was to be transmitted to others, and that in endless succession, seems decisive from the expression,—‘that thou keep this commandment, *until the appearing of our Lord Jesus Christ*’⁸; that is, for the time during which our Lord had virtually promised, in not a very dissimilar kind of expression, that he would be with the Apostles, and their Successors ‘*alway, even unto the end of the world*’⁹! He says, too, in apparent corroboration of this the ‘good thing’, the good deposit committed unto thee, ‘keep by the Holy Ghost which *dwelleth in us*’¹⁰; referring, probably, to ‘the Twelve’, to whom this divine ‘Comforter’ was more especially promised, and on whom it miraculously rested.

A reference to this transmission seems also made in an instruction given to him,—‘the things that thou hast heard of me among many wit-

⁵ Phill. ii. 17.

⁷ 1 Tim. i. 11. 18.

⁹ Matt. xxviii. 20.

⁶ 2 Tim. iv. 6.

⁸ 1 Tim. vi. 14.

¹⁰ 2 Tim. i. 14.

nesses, the same commit thou to faithful men, who shall be able to teach others also"⁰. And the idea receives great support from the injunction and promise of our Lord made to the '*Angels*' of the Churches of Thyatira, and Philadelphia,—'that which ye have, *hold fast till I come*; and he that overcometh, and keepeth my works unto the end, to *him* will I give power 'over the nations', 'even as I received of my Father, and I will give him the Morning Star'¹. '*Behold, I come quickly!* hold that fast which thou hast, that no man take thy Crown! Him that overcometh will I make a pillar in the Temple of my God', 'and I will write upon him the name of my God'—the 'new name, which no man knoweth, saving he that receiveth it': noticed also to '*the Angel*', or Bishop, in the Church at Pergamos².

That Timothy, and Titus, were Diocesan Bishops.

With respect to the common objection made, that Timothy, and Titus are to be considered in the light of *extraordinary officers*, filling a temporary, and not permanent situation in the Church; and this grounded on the circumstance of one of them—Timothy, being referred to by St. Paul as an Evangelist,—'do the *work of an Evangelist*'; a few arguments may suffice to show how unfounded is this supposition; and a consideration of some of the particular precepts furnished by

⁰ 2 Tim. ii. 2.

¹ Rev. ii. 25—28.

² Rev. ii. 17. iii. 11. 12.

St. Paul, in addition to what has been before adduced, can hardly fail to satisfy, both that he considered these eminent men as his *Successors* in the *Apostolic*, or *Episcopal office*, and that they were truly what is now understood by the term, *Diocesan Bishops*.

In the first place it may be justly remarked, that as a mere 'Evangelist', or messenger of good tidings, Timothy could at this time, perhaps, be so styled with less propriety than before; when he accompanied the Apostle, and first published the gospel of salvation in any new place. At Ephesus, and the neighbourhood, St. Paul had long ere this not only preached the gospel, and founded Churches, but also ordained 'Elders' therein. Philip, the Deacon, who is expressly called an 'Evangelist', might have been thus termed, from having been the first of the inferior order who preached the good news beyond the boundaries of Judea; within which limits Christ, and his Apostles, had been the first Evangelists. When, therefore, St. Paul exhorted Timothy to 'do the work of an Evangelist'⁹, in the Church at Ephesus, he could only use the term as applicable to every Preacher, and Teacher; to the 'Elders', and 'Deacons', whom he was to ordain, as well as to himself. The term, therefore, may be considered of equally general application as those of *Apostle*, *Elder*, and *Deacon*.

In fact, all were '*Evangelists*', or preachers of

⁹ 2 Tim. iv. 5.

the glad tidings of salvation. It was prophesied this should be first done by the Saviour himself; that he should 'preach good tidings unto the meek', and 'proclaim the acceptable year of the Lord'⁰. The Twelve were ordained for this purpose, as was also St. Paul, the extra Apostle, who declares that Christ sent him, in particular, 'to preach the gospel': that 'necessity was laid upon him'; 'yea, woe is unto me (said he) if I preach not the gospel'¹! So he says to Timothy, the first Bishop constituted by him,—'preach the word; be instant in season, out of season'².

This reasoning may be supported by a reference to fact. Paul, Silas, and Timothy travelled together, as it has been shewn, in an Apostolic, or Episcopal circuit, as *Bishop, Presbyter, and Deacon*; and the distinction of office between them appears in almost every stage of their progress³. But in respect to the duties of an '*Evangelist*', merely, Paul himself speaks of the *equality*', 'The 'Son of God, Jesus Christ, preached among you by us, even by me, and Sylvanus, and Timotheus'⁴.

Indeed the objection is annihilated by what follows in the very same verse; for as well as to 'do the work of an Evangelist', he is directed to 'make full proof of his Deaconship' (*gr.*) He was, consequently, no more solely, and exclusively, 'an Evangelist', than 'a Deacon'; and it cannot be contended that he to whom the commission of

⁰ Is. lxi. 1—3.

¹ 1 Cor. i. 17. ix. 16.

² 2 Tim. iv. 2.

³ See ante p. 934—40.

⁴ 2 Cor. i. 19.

‘laying on hands’, or *ordination*, was given,—the ‘ordaining of Elders’, (as Titus was directed to do) was nothing more, or greater than a *Deacon*, and this, too, a lay officer, as the adversaries contend, in the very Church which he was delegated to govern, and wherein he was directed to ‘abide’.

Upon the whole, the Epistles to Timothy, and Titus, may be considered as addressed to them, not personally, for what is personal therein is easily distinguishable, and of lesser importance, but as to the *heads* of the first Episcopal Churches.

It can the less be denied that these Epistles do in themselves afford positive evidence that Timothy and Titus were really Diocesan Bishops, and that there were at that time *three Orders* existing in the Church; the *first* empowered to *govern*, and *ordain to the Ministry*, and the *second* and *third* directed in the modes, and measure of obedience, and in inferior duties; if it should appear that there are in such Epistles instructions, and directions applicable to these several offices, or Orders, and addressed to such by *different modes of speech*.

Now it will be found that the instructions given by the Apostles, which relate in a more particular manner to the *first*, or higher *Order*, are addressed in the *second person*, to *him* immediately on whom this office is conferred; while the *second*, and *third Orders* are spoken of, or referred to, in the *third person*. This, an attentive examination of the three Epistles will show, is very greatly, if not altogether, the case.

Thus, it will be seen, that many parts of the *Episcopal office*—the duties and privileges of the *first Order*, are pointed out to Timothy, as a member of that Order, in the *second person*. It will also appear that those of the *second* and *third Orders* are not so addressed to him, but referred to in the *third person*.

The Apostle does not say to Timothy, if *thou* dost desire this, or that office, for his character seems not at all to require, or authorize this, but ‘if a man’, if *any one* (*gr.*) desire eagerly (*gr.*) ‘the office of a Bishop’ (in the Syriac *Presbyterium*, or *Eldership*,) ‘he desireth a good work’, an excellent, and honourable office. Therefore it is needful, (*gr.*)—‘let him, therefore, know, that ‘a Bishop must be blameless’, &c. &c. And if this be considered as applying to Timothy personally, all analogy is lost by the subsequent, and immediate directions as to the Deacons;—‘likewise must the Deacons be grave’¹, &c. of whom, properly so taken, Timothy, either as Bishop, or Elder, could not be considered as one.

The office here referred to is evidently that of the *second order*, the ‘Elder’, or Presbyter; for the Apostle, in his instructions to Titus on the same point, appears to use the two terms indiscriminately. He places him in his Bishoprick to ‘ordain *Elders* in every city’,—‘if any be blameless’;—‘for a *Bishop* must be blameless’². The same indiscriminate application of the terms is

¹ 1 Tim. iii. 8—13.

² Titus i. 5—7

made by St. Luke, in the Acts of the Apostles³, where St. Paul terms '*the Elders*' of the Church '*Overseers*', or Bishops. In the passage to Titus, just recited, St. Paul speaks also of the Bishop—the Elder, or Presbyter, in the *third person*, as he does to Timothy.

He expects that these should be 'apt to teach', and he notices others, 'desiring to be teachers of the Law'⁴. But his instructions to *Timothy* to be 'instant in season, out of season, to reprove, and rebuke', seem to imply something of higher authority⁵. He commissions him to '*charge*' them *what*, and *what not*, *to teach*⁶, and to 'commit to faithful men', to 'teach others'⁸; and directs Titus to 'rebuke them ('the vain talkers') sharply, that they may be sound in the faith'⁹.

A superficial reading of the Epistles might leave an impression that this rule of construction does not apply so completely as on examination it will be found to do. All the passages, therefore, wherein Timothy and Titus are addressed in the *second person*, are here briefly noticed; and it will appear that what might seem at first sight applicable to either of the three Orders, or to Christians in general, may be regarded as appertaining more particularly to the person addressed, the member of the *first Order*.

No. 1. 1 Tim. i. 18. This 'charge' may be referred to that given at verse 3, which, thus committed,

³ Ac. xx. 28. 17.

⁴ 2 Tim. iv. 2.

⁵ 2 Tim. ii. 2.

⁶ 1 Tim. iii. 2. i. 7.

⁸ 1 Tim. i. 3.

⁹ Titus i. 13.

was to be maintained against those who were inclined to 'teach other doctrine', and by which this, his Son, would be enabled to 'war a good warfare', as the Apostle had done before him, in 'fighting a good fight'¹; while others, perhaps, also, in the Ministry, Hymeneus, and Alexander, had made 'shipwreck' of their 'faith'.

No. 2. iii. 14. This, connected with the following verse, is evidently an Episcopal direction, according to Apostolic precedent.

No. 3. iv. 6-10. Much in this passage might appear to be of general concern; but verses 11 and 12, particularly the latter, coupled with verse 6, and the whole with i. 3. shew that the directions are applicable chiefly to the Bishop—to him exercising Episcopal authority.

No. 4. iv. 13-16. Of this passage the same may be remarked; referring it, as before, to iii. 14. 15. Verse 14. probably refers to his latter ordination.

No. 5. Chap. v. The whole of this chapter clearly relates to the exercise of the Episcopal office, as is apparent if the several parts of it be compared one with another, as 1. with 17. and 19; and 2-6 with 7. This may be compared, as before, with i. 3. and 18. and with iv. 11: also 9-11 with 16: and the whole referred to 20-25. Verse 23. being episodical; and 24. 25. being thereby divided from 22.

No. 6. vi. 1. 2. and perhaps 5. 10. and 17. might, if taken in the abstract, imply instruction as to ge-

¹ 2 Tim. iv. 7.

neral subjects to be enforced by every Minister of the Gospel; but 2. may be referred to the peculiar address at 11.; and 13. to i. 3: (with 18. and iv. 11. as before,) also with 12. as applicable to the Apostle himself, Timothy's predecessor, and with 13. 14. to Christ, their common master, the great High Priest, and Bishop, while 5-10. is explained by No. 14; and 17. by 1 Tim. i. 3. All this, with, particularly, the conclusion of the Epistle vi. 20. is convincing that the whole may be regarded as given in charge to the *Bishop of the Church*.

In the second Epistle to Timothy.

No. 7. i. 8. with other similar passages as to the suffering of afflictions, may refer to the *Episcopal character*, as they are elucidated by the Apostle's pathetic exclamations, 1 Cor. iv. 9-13. explained by the following verse, and by Ac. xx. 23. and by his boast, 2 Cor. xi. 23-28. made applicable in particular, by the last verse. With which compare 2 Cor. vi. 1-11. personally applied in ver. 11.

No. 8. i. 13. compared with 14. and with 1 Tim. i. 3. and 18. refers evidently to an *Apostolic*, or *Episcopal* instruction.

No. 9. ii. 1. is explained by 2. while 3-5. with 9-13. may be referred to No. 7.

No. 10. ii. 15. is explained by the Apostolic precedent, Ac. xx. 27. and Rom. i. 16.

No. 11. ii. 16. may be referred to 1 Tim. i. 4.

No. 12. ii. 22. 23. This passage seems in the abstract less exclusive than any other; but 22.

becomes an Episcopal injunction, on being compared with 1 Tim. iv. 12. and 23. with No. 11.

No. 13. iii. 1-7. Of this passage the same may be said. But the instruction is fully made Episcopal, by the examples given in the verses 8. and 9. connected with 10-14. The Apostle evidently makes a natural transition from 'Moses, the man of God'¹, to Timothy, 'the man of God', in the concluding verse of this chapter. And he may be supposed to have had the same character in recollection',—Moses, the servant of the Lord'², who was 'meek above all men'³ when he gives instructions to the *Episcopal* 'servant of the Lord', not to 'strive', but to be 'gentle unto all men', 'in meekness instructing those that oppose themselves'⁴.

No. 14. iv. 1-5. This passage also is of the same kind, but 6-8. applies it directly to the *successor* of the Apostle.

In the Epistle to Titus.

No. 15. ii. 1-10. and 11-14. appear at first sight of general application: but 15. makes them exclusive, and Episcopal, (compare with it 1. 2. No. 3.)

No. 16. iii. 1. is fully explained by a reference to 1 Tim. ii. 1. 2. both relating to the *government of the Church*.

No. 17. iii. 8. This instruction would appear applicable to a Minister of any Order: but 9, connected with it, compared with 1 Tim. i. 4. and verse 10. in particular, which refers to the exercise of the power of the keys, decide the application.

¹ Deut. xxxiii. 1. ² Deut. xxxiv. 5. ³ Num. xii. 3. ⁴ 2 Tim. ii. 24.

CHAPTER XXVI.

THE SUB-APOSTOLIC EPISCOPACY *continued*:

THE OTHER BISHOPS WHO SUCCEEDED TO THE APOSTLES—SUC-
CESSION THROUGH THE ANGELS OF THE ASIAN CHURCHES.—
THESE ANGELS, BISHOPS, INDIVIDUAL HEADS OF THE CHURCHES.
—THERE WERE SUCH BISHOPS IN THE SEVEN ASIAN CHURCHES.—
RECAPITULATION, AND CONCLUSION.

*The other Bishops succeeding to the Apostles, besides
Timothy and Titus.*

ALTHOUGH the Apostles acted, as has been before noticed, each with a more particular Episcopal authority in the Church which he himself had planted, yet, probably, they were not confined absolutely to any particular Sees, but are to be regarded in the higher light of œcumenical Bishops of the Catholic Church. And it would, perhaps, appear, but from the dearth of evidence so often before noticed, that no one Apostle did actually undertake the exclusive Episcopal duties of any individual Church; except in its incipient, or unsettled state.

This reasoning is corroborated by the circum-

stance that the early writers designated the Bishops of the Christian Church, as '*the Successors of the Apostles*': and while it strongly opposes the opinion that the Apostles had, in fact, no successors, it even authorizes the supposition that the first Bishops did, by the working of miracles, or the exhibition of greater powers than were afterwards commonly possessed, succeed to somewhat more than the ordinary Apostolic functions.

The Apostles had, as before observed, constituted the first Christian Episcopal Church, at Jerusalem, (if, indeed, this may not be said to have been done by our Lord himself¹,) as a model for all the others, to be established throughout the world. In deference to this 'pattern', the Apostle of the Gentiles had settled amongst them, as Bishops, two of his most favoured disciples; who had been educated, and prepared for the purpose, and to whom he gave written instructions for the future, and perpetual government of the Church. The acts of the other Apostles, for probable causes before mentioned, are not noticed in the sacred history: but tradition supplies the place, not only as to their Apostolic journeyings, and labours, as before briefly noticed², but as to the Bishops settled in the newly-established Churches, though it is not defined by what particular Apostle.

Epaphroditus, the Apostle, (*gr.*) or Bishop of the Philippians, appears to have been elevated to the *Episcopate* by St. Paul. The Apostle calls

¹ See ante chap. xviii.

² See ante pp. 810—18.

him his 'brother, and companion in labour, and fellow soldier'; and desires them to 'receive him', and to 'hold such in reputation'³: and he speaks of his having employed him, and the earnestness with which he had accepted the office, in somewhat similar terms to those he uses respecting Timothy⁴. Thedoret expressly says⁵, that St. Paul names him their 'Apostle', because he had entrusted the pastoral care of them to him; and he concludes from this, that the persons who ministered unto him, whom in the beginning of the Epistle he calls Bishops, ('the Bishops, and Deacons',) were, in fact, of the order of Presbyters.

In another part of his commentary⁶, he explains himself hereon; that the same persons were sometimes called both *Presbyters*, and *Bishops*: and that those *now* called *Bishops*, were then named '*Apostles*'. But that in process of time this latter term was confined to those who were truly Apostles; and the title of *Bishop* to those who were formerly called Apostles: in which sense, says he, *Epaphroditus* is called '*the Apostle of the Philippians*'. Jerome, also⁷, gives him the same title.

Epaphras, called by St. Paul a 'dear fellow-servant', and who was his 'fellow prisoner' at Rome⁸, is spoken of, in his Epistle to the Colossians, as being 'for them', a 'faithful Minister of Christ'; 'labouring fervently for them in prayers', and having 'a great zeal for them'⁹. Either he,

³ Phil. ii. 25. 29.

⁵ On Phil. ii. 25.

⁶ Philemon 23.

⁴ Compare Phil. ii. 25—30. with 19—23.

⁵ On 1 Tim. iii.

⁷ On Gal. i.

⁸ Col. i. 7. iv. 12. 13.

or *Archippus*, called also a 'fellow soldier'^o, may have been appointed by St. Paul the Bishop of Colosse.

Clement is supposed by the early Christian writers to have been the same who was afterwards Bishop of Rome. Many others, also, whose names occur in the sacred canon, are supposed to have been Bishops: as *Barnabas* of Cyprus; *Mark* of Alexandria; *Gaius*, and *Aristarchus*, successively, of Thessalonica; *Dionysius*, *Publius*, and *Quartus*, of Athens; *Crescens* of Galatia, and *Antipas* of Pergamos.

Sosthenes, and *Sylvanus*, too, whom St. Paul associates with himself, as partners, fellow helpers, and brethren, were probably elevated to the same rank; and 'the Angels' of the other 'Churches in Asia', to whom St. John, by some considered their Metropolitan, addresses the Apocalypse, are not to be forgotten. For it is acknowledged that the heads of the Churches, to whom the inferior Orders, as well as the Laity, were subjected, were during the first century termed the '*Angels*', or *Apostles*, of their respective Churches.

Jerome, the avouched great patron of the Presbyterian cause, himself mentions many, eminent in the Church, as being made Bishops: as *James*, of Jerusalem, and his successor *Simeon*; *Timothy* of Ephesus, *Titus* of Crete, *Epaphroditus* of Philippi, *Mark* of Alexandria, and *Polycarp* of Smyrna.

Origen¹, and the Roman Martyrology, make

^o Col. iv. 17. Philemon 2.

¹ On Rom. xvi. 23.

Caius, or *Gaius*, and *Aristarchus*, successively Bishops of Thessalonica: while Eusebius² mentions one *Dionysius* as Bishop of Corinth; *Dionysius*, the Areopagite, as Bishop of Athens; and *Publius*, and *Quadratus*, as his successors: *Mark*, the Evangelist, and *Annianus*, as the first, and second Bishops of Alexandria, and *Crescens* of Gallia, or Galatia. So *Papias*, disciple of St. John, is said to have been made Bishop of Hierapolis; and *Evodius*, and *Ignatius*, successively Bishops of Antioch, in the life time of St. Peter.

The members of the Church of Rome, indeed, consider *St. Peter* as the first Bishop of that See; but there seems much evidence, positive, and incidental, against this, all tending to prove that Peter was neither the supreme, or universal Bishop, nor Bishop of Rome, any more than either of the other Apostles. On the contrary, there is strong evidence that the two Apostles, *Peter*, and *Paul*, joined in establishing the Episcopal seat in this Church.

Irenæus³ says, expressly, that the blessed Apostles, *Peter* and *Paul*, having founded and built a Church at Rome, delivered the Episcopal office to *Linus*, whose successors he goes on to enumerate, *Anacletus*, *Clemens*, *Alexander*, *Xystus*, *Telesphorus*, *Hyginus*, *Pius*, *Anicetus*, *Soter*, and *Eleutherus*, who was the twelfth that filled the See. Eusebius, also, in many passages, speaks of *Linus* as the first Bishop, and of others, his successors, as

² Hist. B. iii. c. 4

³ Adver. Hæres, l. iii. c. 3.

being of a number of which he was the first: as ‘*Alexander*, the fifth in succession from *Peter*, and *Paul*’. ‘*Telesphorus* the 7th’; ‘*Eleutherus* the 12th’⁴. Epiphanius, too, speaks of *Peter*, and *Paul*, as ‘Apostles and Bishops’; and of *Clemens*, as well as his predecessors, being appointed by them. The opinion that *Peter* himself, and alone, filled the Episcopal chair, and that, for 25 years, seems to have originated with Jerome; who mentions it in his ‘catalogue of illustrious authors’, written A. D. 392⁵.

Linus, *Anacletus*, and *Clemens*, were successively Bishops of the See of Rome, during the Apostolic age, having been fixed there by the Apostles, *Peter* and *Paul*: who cannot themselves perhaps be properly considered as the Bishops. So also *Evodius* and *Ignatius*, were Bishops of Antioch; both in the life time of St. *Peter*.

These first Bishops were regarded by the Christian fathers as *Successors to the Apostles*, in the transmissible parts, and duties, of their office. Thus Irenæus⁶ says, ‘We are able to enumerate those who were constituted Bishops by the Apostles. To them the Apostles would deliver the mysteries of the gospel in an essential manner; they being desirous that those persons whom they

⁴ B. iv. c. 1. 5. B. v. præm.

⁵ Adv. Hæres. l. iii. c. 3.

⁶ See hereon fully, ‘Dean Kipling’s Accusation by Irish Papists examined’, printed in ‘the Churchman Armed against the Errors of the Time’. Vol. 2. p. 239. And Bishop Burgess’s Treatise, ‘Christ, and not St. Peter, the Rock of the Christian Church’. *Ibid* 309.

left their Successors, should be perfect, and unblameable in all things'.

Cyprian frequently gives himself, and other Bishops, the same title: and Jerome⁷ declares of all Bishops, whether rich, or poor, that they are, alike '*Successors of the Apostles*'.

So Tertullian⁸ noticing that *Polycarp*, the first Bishop of Smyrna, was appointed by St. John, calls the Apostle, on that account, Polycarp's '*antecessor*': which word implying the correlative term '*successor*', seems to infer, that Polycarp succeeded in some sense to the *Apostolate*; St. John himself not having been Bishop of Smyrna. This, Tertullian declares to have been the origin of every other Apostolic Church; its first Bishop having some Apostle, or companion of an Apostle, for his '*antecessor*'; so that such Bishop, and all who followed him, have been well and truly named '*Successors of the Apostles*'.

Bernard also⁹, styles St. Paul the '*antecessor*' to Pope *Eugenius*; and he speaks also of '*Apostles*', (*Apostolic*) as his *Antecessors*, which may imply that the Bishops of Rome were successors both of St. Paul, and St. Peter.

Should it be opposed to this reasoning that St. James, the first Bishop of Jerusalem, was himself an Apostle, (if, indeed, he were one of '*the Twelve*',) it may be answered, that the general opinion being that he was appointed by the Apos-

⁷ Epis. ad Evag.

⁸ De Proscrip. Heret. c. 32.

⁹ De consideratione.

bles at large, he did not as of himself assume the *Episcopate*, and therefore the argument stands in his case on the same footing as that of others⁰.

Thus, then, is distinctly marked a succession in the highest office of the Christian Priesthood for three generations. As the Almighty Father 'sent his son into the world', to 'bear witness unto the truth'¹, so did he, in like wise, send his disciples²—the Apostles, first, and properly so called: communicating to them somewhat of that power that was given to him, and endued with which they acted as 'ambassadors for Christ', and in his stead prayed men to be 'reconciled to God'³.

They, also, in their turn, having made fully known to others, chosen by them, their 'doctrine, manner of life, purpose, faith, long suffering, charity, patience, persecutions, and afflictions'⁴: at length, in contemplation of their own departure, committed to them the 'good thing', the *depositum*, with which they themselves had been entrusted: that these, their successors, might, likewise, 'war a good warfare', and 'hold fast the form of sound words, in faith, and love in Christ Jesus'⁵. That they, in like manner, when they had 'fought the good fight', and had in contemplation the enjoyment of the 'crown of righteousness', and 'glory', promised by the 'Chief

⁰ See Dean Kipling's 'Certain Accusations by Irish Papists examined'.

¹ Jo. xvii. 18. xviii. 37.

² Jo. xx. 21.

³ 2 Cor. v. 20.

⁴ 2 Tim. iii. 10. 11.

⁵ 1 Tim. i. 18. 2 Tim. i. 13. 14.

Shepherd'⁶, might commit the same to other like 'faithful men'⁷: and that these, with others, in endless succession, should fill the same important office, till the Lord himself shall again appear in glory, who has promised to be with them, his successors in the sacred office, 'alway, even unto the end of the world'⁸.

Succession through the Angels of the Asian Churches.

The succession thus far has been fully authenticated by either the direct language of the sacred writings, or by a sound interpretation of the analogy of faith. The successors to the Episcopal office in the fourth generation, those filling the seats of *Timothy*, *Titus*, *Epaphroditus*, and others, the disciples and immediate successors of the Apostles, are not specifically named in the sacred history. But there is one passage, put on record before the closing of the sacred canon, that serves unanswerably, to shew, that there were individuals filling the Episcopal seat in the Churches of these disciples; and also that this individual succession in the Episcopacy was acknowledged by our Lord himself after his ascent into glory, as the *legitimate economy*, established, and as it had ever prevailed, and was to be perpetuated in his Church.

This important record is found in the revelation made expressly by the 'angel', or messenger of

⁶ 2 Tim. iv. 7. 8. 1 Pet. v. 4. ⁷ 2 Tim. ii. 2. ⁸ Matt. xxviii. 20.

Jesus Christ, 'unto his servant John', the beloved disciple; unto him who lay on the Saviour's bosom, and of all his 'friends' was admitted into the closest intimacy, and friendship,—'John the Divine', the survivor of all the Apostles. The time at which this important communication was made, the solemnity with which it was done, and the significant emblems that accompanied it, give an interest, and an authority to the transaction deserving of the most serious regard. And to the abuse, or perversion of this awful, and last *supernatural declaration of the divine mind*, may be attached the denunciation,—'If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book'⁹.

St. John, who is supposed himself to have been the *Metropolitan* of these seven Churches in Asia, declares, that being in the Isle of Patmos, 'for the word of God, and for the testimony of Jesus Christ', he was 'in the spirit on the Lord's day', and heard 'a great voice, as of a trumpet, saying, I AM ALPHA, AND OMEGA, THE FIRST, AND THE LAST! What thou seest, write in a book, and send it unto the seven Churches which are in Asia'.

The following sublime appearance then pre-

⁹ Rev. xxii. 18. 19.

sented itself to him. He saw 'seven golden candlesticks, (a now more complete type than the golden candlestick of the Tabernacle, with its seven branches⁴,) and in the midst thereof one like unto the Son of Man'; him whom Daniel 'a man greatly beloved', also saw coming 'with the clouds of heaven, and like him arrayed in majesty, and glory⁵. He was habited like a Priest under the first dispensation, being 'clothed with a garment down to the foot, and girt about the paps with a golden girdle'⁶; two of the articles prescribed in the dress of the High Priest⁷. 'His head, and hairs, were white like wool, as white as snow; his eyes as a flame of fire; his feet like fine brass burning in a furnace, and his voice as the sound of many waters. He had in his right hand seven stars; out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength'. Confounded at the glory of the sight, and troubled at his presence, the Apostle 'fell at his feet as dead'. When the Almighty 'laid his right hand upon him, saying, 'Fear not! I am the First, and the Last! I am he 'that liveth, and was dead, and behold I am alive 'for evermore, Amen! and have the keys of hell, 'and of death'!

Here may be perceived the infallible indications, and distinctions, of the head of the Church in his glorious majesty; and the attention of the

⁴ Ex. xxv. 31—40.

⁴ Rev. i. 13.

⁵ Dan. vii. 9. 13. x. 5. 6. 11.

⁷ Ex. xxviii. 4—8.

Apostle, forcibly excited as it must have been by such an appearance, and such an exordium, is directed to the things concerning the Churches over which he exercised the superintendency. He is commanded, therefore, to 'write in a book, and send it unto the seven Churches' of *Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea*. To 'write unto them' the things which he had seen, both 'the things which are, and the things which should be' thenafter; and he is, in advance, instructed as to 'the mystery of the seven stars, and the seven golden candlesticks'. 'The seven stars are *the Angels of the seven Churches*, and the seven candlesticks are the seven *Churches*'.

That the Angels were Bishops, the individual heads of the Churches.

The '*Angels*' are, in Scripture language, the Bishops of the Churches. He who fulfils the higher duties of the Ministry has this name as the delegate of Christ—the High-Priest, or Bishop, in like manner, as the Angels in Heaven are his 'ministering spirits'; both, according to their respective callings, 'sent forth to minister for them who shall be heirs of salvation'⁸. The High-Priest was the messenger, or angel, of the Lord of Hosts⁹. Christ himself was this, and also 'the Angel of the Covenant',—'the Angel of his presence', and

⁸ Heb. i. 14.

⁹ Mal. ii. 7

John the Baptist was his angel, or messenger⁰. The twelve gates of the holy Jerusalem had stationed at them, twelve Angels, and the foundations of the wall of the city 'the names of the twelve Apostles¹. These terms, then, appear somewhat synonymous; and if the title—'*Angel*', be applicable to the Apostles, it is applied with perfect propriety to the Bishops, their successors as governors of the Church.

The Apostles had, in their day, and under the new dispensation, adopted the term. 'Ye received me, (says St. Paul to the Galatians,) as an Angel of God, even as Christ Jesus himself². The title is adopted also, and reasoned upon, by the holy fathers³.

The term 'star' has also the same signification. The great Shepherd, and Bishop of Souls, is himself styled 'the bright and morning star'⁴; and perhaps is meant by St. Peter as 'the day-star'⁵. Under this title was Christ predicted by Balaam, the 'star' that should arise 'out of Jacob'⁶; and as the greatest High-Priest, the purifier of the sons of Levi, 'the light', and the truth⁷. He is designated by the last of the prophets as something more than this, 'the Sun of Righteousness, arising with healing in his wings'⁸.

Hence, as if to luminaries of a second order, our

⁰ Mal. iii. 1. Is. lxiii. 9.

¹ Rev. xxi. 12. 14.

² See Bilson's 'Perpetual Government of Christ's Church', 289-90.

³ Gal. iv. 14.

⁴ Rev. xxii. 16. ii. 28.

⁵ 2 Pet. i. 19.

⁶ Num. xxiv. 17.

⁷ Jo. i. 9. viii. 12. xiv. 6. Eph. v. 14.

⁸ Mal. iii. 3. iv. 2.

Lord refers to 'the Twelve', as 'the light of the world', and to John the Baptist, as 'a burning, and a shining light', in which men 'for a season rejoiced'⁹. And St. Paul, descending still lower, reminds the saints of the Church of Philippi, that, being 'the sons of God', they should 'shine as lights in the world'¹⁰.

In the same book of the Revelation to St. John is a representation of the Church, under the similitude of 'a woman clothed with the Sun', which is the Lord Christ, and having 'upon her head a crown of twelve Stars', representing the twelve Apostles¹. And as, on the sounding of the third, and fifth angels, there fell great 'stars from heaven'², perhaps prefiguring some future heretical preachers of the gospel, so, probably, had our Lord the idea of a falling star in his mind, when he said, 'I beheld Satan, as lightning, fall from heaven'³!

All this goes effectually to prove that these 'Angels', or 'Stars', were single persons, the eminent *individuals* placed at the head of each Chdrch respectively: and it is perhaps impossible to find any passage to oppose to those quoted, where such titles are given to any society, or number of men. 'There were thousands of stars in the Asian firmament', says Bishop Hall, 'but there were only seven of the first magnitude'. 'And if by seven stars', says Bishop Jeremy Taylor, 'they

⁹ Matt. v. 14. Jo. v. 35.

¹ Rev. xii. 1.

² Rev. viii. 10. ix. 1.

³ Phil. ii. 15.

⁴ Lu. x. 18.

mean seventy times seven stars, (for so they may if they begin to multiply,) then by one star they must mean many stars, and so they may multiply Churches too, for there were as many Churches as stars, and no more Angels than Churches; and it is as reasonable to multiply those seven Churches into seven thousand, as every *Star* into a *constellation*, or every *Angel* into a *legion*'.

It is to be observed that St. Paul is said to have 'sent to Ephesus, and called the *Elders* of the Church', and charged them to 'take heed unto themselves, and to *all the flock*', over which the Holy Ghost had made them *Overseers*, to feed the Church of God'⁴. Christ directs his charge to the '*Angel*' of the same Church—the Church of Ephesus, and says, 'I know *thy* works, I have somewhat against *thee*'⁵, &c. &c. Let the phraseology be well marked that was used at two different periods: one before the Bishop was placed over the Elders, or when he was absent for a time from them; the other when the Episcopal power was vested in *him*, and he himself, and alone, is addressed.

The fact, however, is capable of proof, from the direct explanation, and analogy of scripture, from the evidence of collateral facts, and from the testimony of all antiquity. The '*candlestick*' is the Church, the '*star*', or light, is 'the Angel', or Bishop of the Church, evidently contradistinguished therefrom: while the manner in which

⁴ Ac. xx. 17. 28.

⁵ Rev. ii. 2—6.

the 'Angels' *are severally* addressed, proves that they were *individual persons*; as, on examination of particulars, will appear.

The blessed Superintendent, and divine Bishop begins his address to each of these Angels with some reference to his own super-eminently *Ministerial character*. 'These things saith he'—to the *first*—'He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks'¹. To the *second*—'The First, and the Last, which was dead, and is alive'²! To the *third*—'He which hath the sharp sword with two edges'³. To the *fourth*—'The Son of God, who hath his eyes like unto a flame of fire, &c.'⁴. To the *fifth*—'He that hath the seven Spirits of God, and the seven stars'⁵. To the *sixth*—'He that hath the key of David: he that openeth, and no man shutteth, and shutteth, and no man openeth'⁶; and to the *seventh*—'The Amen, the faithful, and true witness'⁷.

Of the seven descriptions here adopted, six are evidently significant of the higher Ministerial, or *Episcopal* character; and even the other—the *second*, in a case where uniformity and agreement are justly to be expected, may, without forced construction, be considered as referring to it also: probably, therefore as alluding to the 'great High Priest, that is passed into the heavens', who 'ever liveth to make intercession for them, that come

¹ Rev. ii. 1.

² Rev. ii. 8.

³ Rev. ii. 12.

⁴ Rev. ii. 18.

⁵ Rev. iii. 1.

⁶ Rev. iii. 7.

⁷ Rev. iii. 14.

unto God by him⁸; or as connected with the opening declaration—‘I am the First, and the Last! I ‘am he that liveth, and was dead; and behold, ‘I am alive for evermore, Amen, and have the keys ‘of hell, and of death’⁹!

Our Lord addresses, also, each as an *individual*. Unto the angel of the Church of *Ephesus*, ‘write’, says he, ‘I know thy works, and thy labour, and ‘thy patience. and how thou canst not bear them ‘which are evil: and thou hast tried them which ‘say they are Apostles, and are not; and hast ‘found them liars’¹⁰. Here, to the very first addressed, the head of that Church in which *Timothy* was placed, is the character precisely, and fully drawn, which St. Paul portrays as the pattern for his beloved disciple, and successor: and with this may be compared the Apostolic directions both of Peter, and Paul, as to the ‘false prophets’, and ‘false teachers’; ‘grievous wolves’, ‘seducing spirits’; ‘troubling the Church, and preventing the gospel of Christ’¹; of John also²; and even of our Lord himself, to ‘the Twelve’, respecting ‘false prophets, and false Christs’³. He proceeds,—‘and ‘for my name’s sake hast laboured, and hast not ‘fainted’; a reference, also, to Ministerial labours, and perseverance⁴. In consistency with all which,

⁸ Heb. iv. 14. vii. 25.

⁹ Rev. i. 17. 18.

¹⁰ Rev. ii. 1. 2.

² 1 Jo. iv. 1. 2 Jo. 7. 3 Jo. 9—11.

¹ 2 Pet. ii. 1—3. Gal. i. 7. Eph. iv. 14. Ac. xx. 29. 1 Tim. iv. 1.

³ Matt. xxiv. 11. 24.

⁴ See Rom. xvi. 12. 1 Cor. xv. 10. xvi. 16. 2 Cor. xi. 23. Phil. ii. 16. 1 Thess. v. 12. 1 Tim. iv. 10. v. 17. and also 2 Cor. iv. 1. 16. and Matt. x. 22.

he refers to his hatred of 'the deeds of the Nicolaitans';—'which (says he) I also hate'⁵.

Again, to the Bishop of *Smyrna*,—'I know thy 'works, and tribulation, and poverty', &c. &c. he notices the opposition, or 'blasphemy of them which say they are Jews, and are not, but are of the Synagogue of Satan'; and to him the Lord holds out a particular reward for faithful endurance⁶. The same may be observed with respect to the Bishop of *Pergamos*; who is referred to the 'faithful martyr, Antipas', but blamed for having in his flock 'them that held the doctrine of Balaam, and of the Nicolaitans'⁷. So to the Bishop of *Thyatira*, for 'suffering the woman Jezebel, calling herself a *prophetess*, to *teach*, and to seduce'⁸. To the Bishop of *Sardis*, who 'had a name to live', but who is blamed, in that his 'works were not perfect', and urged to 'hold fast' what he had 'received, and heard'; and to 'watch', (like the 'faithful, and wise steward', the Apostle, or Minister, 'whom his Lord will make ruler over his household'⁹,) or he might not know at what hour the Lord would come, as a thief, upon him'¹⁰. The Angel of the Church in *Philadelphia* is praised in like manner: He that hath the keys of David, says,—'I have set before *thee* an open door; no 'man can shut it'. 'I will make them of the Synagogue of Satan to come and *worship before thy feet*', and to know that I have loved thee'. He

⁵ Rev. ii. 1—6.

⁷ Rev. ii. 12—15.

⁹ Lu. xii. 39—42.

⁶ Rev. ii. 8—10.

⁸ Rev. ii. 18—20.

¹⁰ Rev. iii. 1—3.

is promised to be 'kept from the hour of temptation', and urged 'to hold fast, that no man take away his crown'¹. The Bishop of *Laodicea* is severely blamed by 'the Amen, the faithful and true witness', for his lukewarmness, and ignorance. He is counselled,—'buy of me white raiment, that thou mayest be clothed'; 'and anoint thine eyes with eye salve that thou mayest see'; and thus might become a fit Overseer, or Bishop, of the House of God: and he is exhorted to be more 'zealous, and to repent'².

The charges from Christ, the head of the Church, to these Bishops, severally, to 'magnify their office', and 'make full proof of their ministry', are perfectly in accordance with those delivered by St. Paul to his Suffragans, or Bishops, or to the Churches generally³.

Let it be well observed, that to every one of these, the Lord begins his address—'I know thy works'! whether he is about to praise, or blame; as if he herein intended to apprize them of the awful truth, that 'in that day', the day of final judgment, and retribution, though they should, with 'many', say, 'Lord, Lord, have we not prophesied in thy name'? yet will he profess unto all his unworthy Apostles, as unto Judas, 'one of the Twelve', 'who betrayed him', 'I never knew you! depart from me ye that work iniquity'⁴! And that this is

¹ Rev. iii. 7—11.

² Rev. iii. 14—19.

⁴ Matt. vii. 22. 23.

³ See hereon Rom. xvi. 17. 1 Cor. v. 3—5. 9—11. 2 Cor. vi. 14. and particularly 1 Tim. v. 20. Titus iii. 10. 1 Thess. v. 14. 2 Tim. iii. 5. 2 Thess. iii. 6. 14. Eph. v. 11.

addressed personally to the Bishop, as a clerical member of the Church, is proved, perhaps, by one word used to the Angel of *Thyatira*, 'I know thy works, and charity, and faith, and service', or, as it is in the original, 'thy *Ministry*'⁵.

There are, indeed, some passages which appear to be addressed to the Church, the body of worshippers at large; but these are distinguishable from the others. And it is worthy of remark, that connected with the conclusion of every address,—that solemn apostrophe—'He that hath an ear, let him hear what the Spirit saith unto the Churches', to the Churches generally, and not to that *single Church*', or the *individual Bishop* of each Church, there immediately follows, or proceeds, what may properly be applied to the members of the Catholic Church at large. For it was pronounced in advance, 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein'⁶; and it is not to be overlooked, that this address, seven times repeated, is *verbally*, and *literally* the same, in the original, as in the translation, and the promise is made as uniformly 'to him that overcometh'.

Thus to the Church of *Ephesus*,—'To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God'⁷,—the enjoyment of that eternity, which the first possessors of the earth lost, for themselves, and their posterity, by eating of the forbidden tree—'the

⁵ Rev. ii. 19.

⁶ Rev. i. 3.

⁷ Rev. ii. 7.

tree of knowledge of good and evil'⁸. To the Church of *Smyrna*—‘He that overcometh shall not be hurt of the second death’⁹. To that of *Pergamos*, is a promise of ‘the hidden manna, and a white stone’, with a ‘new name written thereon’¹⁰. To the Church of *Thyatira*, the exercise of great power¹. To the Church of *Sardis*, a clothing of ‘white raiment’; that his name should not be ‘blotted out of the book of life’, and that Christ would ‘confess his name before his Father, and before his angels’². To that of *Philadelphia*, that he should be ‘made a pillar in the Temple of God’; and should have a ‘new name’ written upon him, ‘the name of God, and of the new Jerusalem’³. And to the Church of *Laodicea*, eminently contradistinguished from the severe denunciations against the ‘Angel’ of it, that he should sit with Christ in his throne, as he had overcome, and was set down with his Father in his throne’⁴.

The transition from the address to the *individual*, to that of the *body*, is plain, and natural. Thus the addresses to both of them, in most of the Churches, are separated by the general apostrophe—‘He that hath an ear’, &c. as if this, of itself, were to mark the distinction. After the characteristic address to the Angel of the Church in *Smyrna*, followed by this—‘I know the blasphemy of them which say they are Jews, and are not, but are of the Synagogue of Satan’, it is

⁸ Gen. ii. 9.

⁹ Rev. ii. 11.

¹⁰ Rev. ii. 17.

¹ Rev. ii. 26 — 28.

² Rev. iii. 5.

³ Rev. iii. 12.

⁴ Rev. iii. 21.

added, 'fear none of those things which thou shalt suffer: behold the devil shall cast *some of you* into prison, that ye may be tried, and ye shall have tribulation ten days'. But the conclusion is still natural, and appropriate to the Minister of Christ, 'Be thou faithful unto death, and I will give thee a crown of life'⁵.

Again, to 'the Angel of the Church in *Per-gamos*'. 'I know thy works'; 'thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr; who was slain among *you, where Satan dwelleth*'. Here is a marked line of distinction. The Bishop's 'works' are contrasted with those of his people, among whom Satan is said to have taken up his abode. Yet it is added, 'I have a few things against *thee*'; which things were the suffering those in his Church that 'ate things sacrificed unto idols, and committed fornication, and held the doctrine of the Nicolaitans'⁶.

The same praise is bestowed on, and similar things are reprehended in, the Angel of the Church of *Thyatira*; and from him there is an immediate reference to his people. 'But unto *you*, I say, the rest in Thyatira, as many as have not this doctrine', &c. 'I will put upon you none other burden but that which ye have already'⁷; a mode of speech analogous to that used by 'the Apostles, and Elders', at Jerusalem, in issuing the de-

⁵ Rev. ii. 9—10.

⁶ Rev. ii. 13—16.

⁷ Rev. ii. 24.

cree to the Gentiles⁷. The difference in the phraseology is here most apparent. 'I know *thy* works', &c. 'I have a few things against *thee*'. 'But unto *you*, the *rest* in *Thyatira*, as many as have not this doctrine', &c.

This passage, founded on the common English translation, 'Unto you, (plural,) *and* unto the rest in Thyatira', is adduced by the advocates for Presbyterian government, as decisive of the Angel representing a body, or the Presbytery. The omission of the word '*and*' destroys the argument altogether, and this omission is according to many ancient versions⁸, and is declared by Griesbach to be 'indubitably the genuine reading'⁹.

Another proof of *individual* personality in the Bishop, is supposed by some to be found in the address to this same—the Angel of the Church at *Thyatira*. 'Thou sufferest that woman Jezebel': Here, by the addition of a pronoun⁰, it would be, instead of 'the woman'—'*thy wife* Jezebel', which would imply that the Angel was a married man, and consequently must, of necessity, be an individual person. This is the reading used by Cyprian¹, and is found in the Syriac version, and in the Alexandrian and several other MSS., and is declared by Griesbach to be a probable one².

These very passages, therefore, which, hastily

⁸ The Syriac, Ethiopic, and Arabic, the Vulgate, the Alexandrian, and the St. James MSS. one of the MS. of Curcelæus, two of Beza's, and several others. See Abp. Potter, on Church Government, p. 147.

⁷ Ac. xv. 28. 29.

⁰ Lectio indubie genuina.

⁰ *Gunaika sou.*

¹ Epist. 55. ad Antonianum.

² 'Lectio probabilis'.

considered, have been advanced against the 'Angels' being single persons, are rather proofs to the contrary; and that they were *individuals*, at the head of their respective Churches, and Bishops—*Diocesan Bishops*, in every sense of the word. It cannot be disputed that there were many Presbyters in these Churches, respectively, at this time, and yet the address to each is not to the *Angels* of the Church, although in a lower sense all the Ministers were Angels, but it may be allowed that one was a chief, or Archangel.

To the 'Angel of *Sardis* it is said,—'Be watchful, and strengthen the things which remain, that 'are ready to die'; and after some personal reprehensions, as before noticed, it is said, '*Thou* hast a few names even in *Sardis*, which have not defiled *their garments*'³.

To the Angel of *Philadelphia*—'I will make *them* (of the Synagogue of Satan, and, of course, 'within his jurisdiction) to come, and worship before *thy feet*'. And even in the address to the Angel of the *Laodiceans* the charge of lukewarmness appears more directly made to him *personally*, from the subsequent invitation to the members of the Church at large. 'If *any man* hear my voice 'I will come unto *him*, and sup with *him*'⁴.

The Episcopal authority of the 'Angels' is again discernable in the *duties* that were expected of them, both as to what they ought to do, and what they ought not to do. The Bishop of

³ Rev. iii. 4.

⁴ Rev. iii. 20.

Ephesus is commended for having ‘*tried them*, which say they are Apostles, and are not’⁵. On the other hand, the Bishop of *Pergamos* is blamed for *suffering* in his Church ‘them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel’: and also ‘them that hold the doctrine of the Nicolaitans’⁶. The Bishop of *Thyatira* is also blamed for *suffering* the woman Jezebel, who called herself ‘a prophetess’, to seduce his people⁷. These things necessarily imply Episcopal authority, and the exercise of the power of the keys, in the same instances in which St. Paul directs it to be used, respectively, by Timothy, and Titus.

Another argument that may be advanced, is, that this, which ‘the Spirit saith *unto the Churches*, is addressed to the *head*—the ‘*Angel*’, in accordance with what was the universal practice throughout the Christian world, in Cyprian’s time: for the letters designed to be read in any Church, were always addressed to the Bishop. Again, another argument may be drawn from the relative *appellations* made use of. The Churches are the candlesticks—the sockets, as it were, for receiving the lamps; and the stars are the lights—the candles, or lamps placed therein, and thus giving ‘light to all that are in the house’;—the particular Church to the Christian world. It is in perfect accordance with his own simile, and the precept arising from it to his Apostles,—‘Let *your* light so shine

Rev. ii. 2.

⁶ Rev. ii. 14. 15.⁷ Rev. ii. 20.

‘before men that they may see your good works’⁷, that our Lord begins the address, uniformly, to each of these Bishops, whether in praise or dispraise, ‘I know thy works’⁸.

There were such Bishops in the seven Asian Churches.

A satisfactory corroboration is afforded to the arguments on this subject by the circumstance that there were *Bishops* settled in these Churches, at, or near the time when these addresses were directed to them. The book of the Revelations was written near the end of the reign of Domitian, St. John being then an exile in Patmos; after whose death he is said to have been recalled by Nerva, to have gone to Ephesus, and to have taken upon himself the government of that Church: or the metropolitical superiority of the province, as may be inferred from Ephesus being the metropolis of the Proconsular Asia, and his being assisted, as it is also said was the case, with the presence of seven suffragan Bishops.

These, answering to the ‘Angels’, were, apparently, the very persons to whom the Epistles were addressed.

It seems certain that *Timothy* was Bishop of *Ephesus* a short time before this period, and from him to the fourth general council, that of Chalcedon, an uninterrupted succession of twenty-seven Bishops is recorded. Ignatius, who suffered mar-

⁷ Matt. v. 15. 16.

⁸ Rev. ii. 2. 9. 13. 19 iii. 1. 8. 15.

tyrdom about the tenth year of Trajan, which was within twelve years of St. John's return from Patmos, speaks in his Epistle to the Ephesians, of *Onesimus*, their Bishop, whom he exhorts them,—the Presbyters, and Deacons, and the Laity, to obey. *Polycrates*, who was born a short time after the death of St. John, it is well known was Bishop of Ephesus. In his Epistle to Victor, he mentions a succession of Bishops of his own kindred, of whom he was the eighth.

With respect to the second Church, *Smyrna*, Irenæus relates that *Polycarp*, who had been taught by the Apostles, who had conversed therefore, with them that had seen the Lord, who also had himself been seen by Irenæus, was made Bishop of this Church. Jerome says by St. John: Irenæus speaks also of the Successors of Polycarp.

Of *Pergamos*, it is said, that *Antipas*, whom our Lord calls his 'faithful martyr'¹, had been the Bishop just before the revelation was made. And that he was succeeded by *Gaius*. Of *Thyatira* that *Carpus* was Bishop, who, according to the old Roman Martyrology, suffered martyrdom under Antoninus.

Of *Sardis*, *Melito* was Bishop in the reign of Marcus Aurelius, as appears by his own Tracts on Easter. Of *Philadelphia*, Ignatius, in his Epistle to that Church mentions their Bishop, as well as his Presbyters, and Deacons, and commends his moderation, and other virtues. And of *Lao-*

¹ Rev. ii. 23.

dicea, *Sagaris* is mentioned as the Bishop and Martyr, by Melito in his Tract about Easter, and Polycrates in his before-mentioned Epistle to Victor, and, according to the Roman Martyrology, he was one of St. Paul's disciples.

The Bishops of these Sees are frequently mentioned at later periods, and their names are subscribed to some of the first councils. To the council of Nice, Menophantes, Bishop of *Ephesus*, Eutychius of *Smyrna*, Serras of *Thyatira*, Artemidorus of *Sardis*, Thomasion of *Philadelphia*, Neunechias of *Laodicea*. To the council of Chalcedon, Stephanus of *Ephesus*, Æthericus of *Smyrna*, Eutropius of *Pergamos*, Helladius of *Thyatira*. Florentius of *Sardis*, Megalus of *Philadelphia*, and Neunechias of *Laodicea*. In this council, too, it was declared by Leontius, Bishop of Magnesia, that from Timothy, and therefore from the days of the Apostles, there had been a constant succession of twenty-seven Bishops ordained in *Ephesus*.

The space occupied by these Churches is also to be remarked. The distance of the Episcopal Cities from each other, precludes the idea that they were merely private, or as it may be termed, parochial Churches, consisting of single congregations. Luke records⁹ that St. Paul continued preaching in the Church of *Ephesus*, for 'the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks'; and thus 'mightily grew the

⁹ Ac. xix. 10. 20.

word of God, and prevailed'; a mode of description little applicable to seven private congregations, assembled in as many places, distant from each other, under their respective pastors.

With respect to the *Metropolitanical Church of Ephesus*, Ignatius speaks of its containing 'a very great multitude of Christians'; and in the time of the Emperor Leo, it had thirty-six Bishopricks under it, and Sardis twenty-four:

Between *Ephesus*, and *Smyrna* was a distance of about 40 miles; from thence to *Pergamos* about 64 miles, then to *Thyatira* about 48 miles, to *Sardis* about 30 miles, to *Philadelphia* about 27 miles, and to *Laodicea* about 60 miles; from which latter to *Ephesus* was about 100 miles. These, it may be observed, are respectively greater distances than are found in general between the English Episcopal cities; and the relative situations of the seven Asiatic Churches are not very unlike those of Bristol, Gloucester, Worcester, Coventry, Oxford, (Reading) and Salisbury.

It has been imagined by some that not only were these 'Angels', and all the earliest Bishops, mere Presidents, as the chairmen, or moderators, of the Presbyterians, but that the office was held only for a limited time. To this latter opinion may be opposed the address to the Angel of the Church of *Smyrna*, 'Be thou faithful unto death, and I will give thee a crown of life'; which is evidently addressed to him in his official character, since it is contrasted with a previous reference to

the Church at large ; ‘The devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days’; but then it adds—‘Be thou faithful unto death, and I will give thee a crown of life’!—that ‘crown of righteousness’, and ‘glory’, laid up for the faithful Minister that had ‘finished his course’, and kept the faith¹: to be given to those who are ‘ensamples to the flock’, by ‘the Chief Shepherd’, on his appearing².

Even the nonconformist, Dr. Reynolds³, acknowledges, that in the Church of *Ephesus*, though it had sundry Elders, and Pastors, to guide it, yet amongst these was there one *chief*, whom our Saviour calleth ‘the Angel of the Church’, and writeth that to him, which by him the rest should know, and this is he whom afterward in the primitive Church the fathers called the *Bishop*. Dr. Reynolds, however, supposes him to be one chosen ‘amongst the Elders to be the *President* of their company, and *Moderator* of their actions’. Beza, too, in his commentary on the Apocalypse, by each Angel, understands the President of ‘the Presbytery’: as does also Calvin, and others.

Mosheim entertains an idea that these Presidents, according to him afterwards called Bishops, were chosen by the joint suffrages of the other Presbyters, and of the lay members of the congregation, to which they respectively belonged. And that when thus chosen, they acted in their

¹ 2 Tim. iv. 7. 8.

² 1 Pet. v. 3. 4.

³ Judgment touching the Original of Episcopacy.

respective congregations not with the authority of masters, but with the zeal, and diligence of faithful servants: that they had not the power of deciding, or enacting any thing, without the consent of the Presbyters, and the people, who were in all the Churches the highest in authority. Under such a theory as this, the language addressed to the Angels of *Ephesus*, *Pergamos*, and *Thyatira*, would appear altogether inapplicable to *them*, and suitable only to those who had the power of appointing, or removing them.

But against the opinion that the 'Angels' were mere Presidents, the whole of what has been adduced may be urged; and particularly those passages wherein they are declared accountable for the errors of their Churches, and commended for their virtues. A responsibility, and interest which is very natural in the one case, but utterly incongruous in the other.

Another idea is entertained by some, that these 'Angels' might be no more than the common pastors of single congregations. In this supposition a manifest difficulty is involved. At *Ephesus*, as it fully appears, there were many Presbyters, or Elders, and consequently many separate congregations. Who, then, was 'the Angel', or where was his station?

Bishop Hall, in considering the powers referred to, and connecting them with the directions given by St. Paul, says—'Shortly, then, upon these clear passages of St. Paul, and St. John, meeting

with the grounds laid by our blessed Saviour, I am, for my part, so confident of the divine institution of the majority of *Bishops* above *Presbyters*, that I dare boldly say, there are weighty points of faith which have not so strong evidence in Holy Scripture².

This remarkable record, introduced at the close of the sacred canon, seems almost of itself decisive of the much-agitated question as to the form of Church government: and on no weak ground would the argument for the *divine institution* of *Episcopacy* rest, if it were confined to this alone. For thus did He, who is one with the Father, that originally gave 'the pattern' for the Tabernacle, and furniture, when he condescended to dwell amongst men,—He '*the First, and the Last*', '*the beginning and the ending*'—'*the Almighty*', appear by this vision, and these significant emblems, to confirm his promise of being ever with his Church—the golden *candlesticks*, and with his successors in the Ministry—the Bishops, the *Stars*, which he held in his hand! whom He acknowledged *individually*, as his '*Angels*', or Messengers. And thus did He, by praising them for the exercise, or reprehending them for the neglect, or abuse, of the *proper Episcopal functions*, stamp on the form of *Episcopal government* a final, incontrovertible, and indelible mark of the *Divine approbation*!

² Bishop Hall on Episcopacy.

Recapitulation, and Conclusion.

It may be seen, then, that there are indications of a public Service, appointed Seasons, and of something of locality even in the *Heavenly Economy*: whether this be to be regarded as absolutely so, or merely as typical of the ceremonial institutions that should ever prevail upon earth; until the accomplishment of all things; when 'the general assembly and Church of the first-born' should meet in heaven, with 'the spirits of just men made perfect', and 'God, the judge of all', through 'Jesus, the mediator of the new covenant', and 'the blood of sprinkling'. That in the earthly Paradise, also, shortly only as it was possessed by man, there are evident traces of a similar economy. (Chap. I.)

—THAT a *sacrificial worship*, not formal merely, but formally appointed, obtained immediately after the expulsion of man therefrom: that *Places* were consecrated, *Seasons* appointed, and *Persons* devoted to this holy, and essential service: and that as the earth was replenished, the worshippers of God were separated from others, and became a distinct people—'THE CHURCH OF THE LIVING GOD', never again to be lost. That after the miraculous preservation of this chosen body from the waters of the flood, the *ceremonials* of public worship, and the *sacrifices* offered, were more defined; a visible sign, or *rite* of initiation into the Church was appointed, by express communication

from God, and a strict conformity to such an economy, and discipline, became a distinctive feature of the true worshippers; Abraham, the father of the faithful, setting an eminent example of obedience, in his own practice, which was undeviatingly followed by his posterity, the *heads* of THE CHURCH, in regular succession. (Chap. II.)

—THAT on the deliverance of the chosen people from the state of bondage in Egypt, typical of the greater deliverance afterwards to be displayed, God took upon himself the government of THE CHURCH, acting visibly through Moses, his Vicegerent. That he now formed for its administration a system of laws, written with the finger of God, which were promulgated with awful solemnity: a *Sanctuary* was directed to be made, where God would vouchsafe to dwell upon earth; various, and multiplied *Sacrifices*, and *Ceremonies*, were instituted, holy *Seasons* were appointed, and a particular body of men—the *tribe of Levi*, chosen from an eminent proof of zeal evinced by them in God's behalf, was set apart, and consecrated for this *Service*. That a promise was given that his covenant with them should continue for ever; that they should be multiplied according to future exigency; and that as the *Sabbaths* should be observed in their seasons, God would hereafter take of the Gentiles '*for Priests, and for Levites*', so that 'all flesh should come to worship before the Lord'. (Chap. III.)

—THAT THE PRIESTHOOD, thus divinely insti-

tuted, and to continue throughout all succeeding generations, was in its formal economy, *threefold*, the three several branches differing in *privileges*, and in *duties*; and that there was provided for it an infallible *maintenance*, so that they who '*minister about holy things*', should ever '*live of the things of the Temple*', and they who '*wait at the altar*', be '*partakers with the altar*'. (Chap. IV.)

—THAT the *Ritual*, and *Service*, thus established, although ceremonial and formal, consisting of grievous and heavy burdens, yet foreshadowed a system of '*better things*', the Law being as '*a schoolmaster*', to bring THE CHURCH, after a due state of pupillage, to the knowledge, and to '*the stature of the fulness, of Christ*'. So that whenever the worship rested in the '*carnal ordinances*'—the '*shadow of the things to come*', not looking to '*the body*', which is '*Christ*', then their '*incense*' became '*an abomination unto the Lord*'; and their '*New Moons*', their '*Sabbaths*', and their '*Solemn Meetings*', were declared to be an iniquity', which God could not '*away with*'. (Chap. V.)

—THAT while the people continued obedient to these ordinances of God, his statutes, and his judgments, he vouchsafed to go in, and out amongst them; to lead them in their journeyings through the Wilderness, (typical of the pilgrimage through life,) by the pillar of fire, and the cloud; and to meet, and answer them, in his TABERNACLE, by a voice from between the cherubims. Moses, the eminent type of Christ—the Angel Jehovah, act-

ing throughout his life as God's authorized Vicegerent. (Chap. VI.)

—THAT God went before his people on their entry into the promised land; the waters of Jordan miraculously separating, to make a passage for *the Priests bearing the ARK*. That the first step before they proceeded to the conquest of the country was the performing of circumcision,—*the rite of initiation into the Church*, on the whole of the people, the ceremony having been neglected during their sojourning in the Wilderness, and that the capture of the first city, Jericho, was effected through a solemn procession of the Priests, *bearing the ARK round the walls*. That the ARK was stationed, successively, in places most convenient for the general attendance on public Worship: and any *unauthorized Service*, or infringement on the *established economy* was regarded with the greatest jealousy by the sincere worshippers; while every dereliction of God was severely visited by their deliverance over into the hands of their enemies. But even from these the sacred ARK was guarded with divine jealousy, and all profanation punished by a particular, and grievous visitation. (Chap. VII.)

—THAT on the settlement of the Monarchy at Jerusalem, THE ARK was removed thither with great pomp and solemnity; a severe memorial being afforded on its passage, against an incautious interference and unintended profanation. That the piety of David suggested the building a house wor-

thy to receive the *ARK OF GOD*: for which, though the intention was declared to be premature for him, he began, and continued during the whole of his reign, to collect a mass of suitable materials, calling on his people to assist by a voluntary contribution, and add to what, from so many other sources, he had been preparing. That he arranged and settled the *courses*, and *duties* of the *Priests*, and *Levites*, and composed holy songs for the *public Service*: and throughout the course of his life, both in prosperity, and adversity, supported the *Ministry established*, according to its integrity—the *graduated threefold economy*. That Solomon then took up, and completed the work; erecting the most magnificent and costly structure for the future celebration of the *divine Service*, with all its rich and appropriate *furniture*, worthy of Him who was therein to be worshipped, and receive the future homage of his people: and that God, by a visible signification of *His presence*, accepted the *dedication* of it, with a virtual promise of being ever present in it, to hear, and answer the prayers that should be addressed to it, from every place, and under every circumstance. (Chap. VIII.)

—THAT Solomon having, notwithstanding this, fallen away from the *true worship* of God, a division took place in his kingdom, according to an express prophecy; when ten out of the twelve tribes separated themselves from Judah and Benjamin, and founded a *schismatick establishment* at Samaria, under Jeroboam: who ejecting the mem-

bers of the *lawful Priesthood* from their office, and setting up other places of *public worship*, instead of the TEMPLE at Jerusalem, by this, eminently and emphatically '*made Israel to sin*'! That the reigns of the several Kings of Judah were prosperous, or otherwise, according as they *honoured the SANCTUARY*, and maintained the *established Service*. But that as they followed *Baal*, and worshipped in the '*High places*', not 'walking in the ways of their father David', the Lord visited them with his judgments; and threatened by his Prophets, to put them out of his sight! That the Church at Samaria, under the successive Kings of Israel, following the *schismatick service* devised by Jeroboam, kept the people in a state of continued enmity against God; so that after a number of, generally, short reigns, determined by violence, during which they were continually harassed by their foes, God gave them up into their enemies hands, and they were carried away into captivity, from which they never returned! (Chap. IX.)

—THAT, on the contrary to this, many of the Kings of Judah were exemplary in their maintenance of the *lawful established Service*: restoring it whenever, and in whatever parts, impaired; and thus generally preserving the favour of God towards the nation. But that some at length declining, and restoring the idolatrous images, and '*High places*' that had been destroyed, profaning even THE TEMPLE, 'the house of God', in which he had declared he would 'put his name for ever',

God was provoked to declare, that he would give it up to destruction, and make the city 'a curse to all the nations of the earth'! In consequence, the house of God was burnt, and the nation of Judah was carried into captivity, until '*the Sabbaths*' should be therein kept which they had neglected. For seventy years, therefore, was Jerusalem desolate! But they were then permitted to return, and *rebuild* THE TEMPLE; which, though inferior in many respects to the former one, yet had a transcendent glory promised to it, in that it should be visited, and honoured by the *personal presence* of 'the Lord of hosts', who would 'fill it with his glory', and therein 'give peace'! (Chap. X.)

—THAT the *divine economy* was preserved under the successive revolutions that took place as to the civil government; God still resenting any insult offered to *the Holy place*, or to the *sacred vessels*; as in the case of Belshazzar, Pompey, and others. That subsequently to the last of the Prophets, and the closing of the Canon of the Old Testament, the sacred authority of the High Priest was recognized by some of the heathen conquerors; while the *profanations* of others of the rulers were resisted with primitive faith, and heroic constancy: till, on an attempt to convert the House of God into a Heathen Temple, a noble family arose who restored the *true worship*, and *sacrifices*, purged THE TEMPLE from its defilements, appointed proper *Priests*, and for a considerable

time maintained the *public Service* inviolate. But that at length, universal corruption abounding, and the office of the *High Priesthood* becoming an object of intrigue, and venal competition, the *Aaronical Hierarchy* touched on its dissolution, and the way was opening for the promised *purification* 'of the sons of Levi', in the establishment of the Gospel economy. (Chap. XI.)

—THAT the *graduated threefold Ministry* is to be found in a state of active efficiency, from its first establishment under the awful institution, and promulgation, from Mount Sinai till this time. That it was providentially guarded against all *infringement*, or *profanation*, by miraculous, and avenging visitations: and this in cases of the Priesthood, as well as the Laity, of Kings, as of individuals, of the humble, as of the great, of the ignorant as well as of the learned: God herein shewing that he is ever jealous of his honour, and will be 'sanctified' in every thing connected with the service of *his SANCTUARY*. And that an orderly succession in the *High Priesthood* was, therefore, maintained, undisturbed only by the divine interference, and decree, under particular circumstances. That the difference in the sight of God between an establishment of *divine institution*, and one of *man's devising*, is effectually proved, and irrefragably settled in the case of the two corival Churches of Jerusalem, and Samaria—the *true Church*, and the *Schismatick*. And that the *harmony*, and *analogy* of the divine dispensation, ad-

mitting an apparent exception in the case of the Prophets, specially commissioned, and sent on particular occasions, are rather increased and verified, than disordered, by such well marked, and defined exception. (Chap. XII.)

—THAT the *Ritual* of the Established Church was formed and settled by the divine directions: and highly *ceremonial* and *formal* as it was, was not absolutely, and exclusively so, but had, involved in it, a *spiritual*, and *remote* meaning, in anticipation, and assurance of the more *universal Service*: that this did, therefore, prepare the worshipper for the lasting economy; when it was predicted there should be ‘*Priests, and Levites*’ among ‘*the Gentiles*’, ‘*Priests of the Lord*’, and ‘*the Ministers of God*’; when the House of God should be made ‘*the house of prayer for all nations*’; when ‘*incense should be offered in every place*’, and ‘*a pure offering*’, unto ‘*THE LORD OF HOSTS*’. And that a reference to this substitution is made as well by the inspired writers of the New Testament, as by the Prophets of old. (Chap. XIII.)

—THAT the degradation, and inefficiency of the *Aaronical Hierarchy* and *Levitical Priesthood*, did not take place till the time the world was prepared for the new, and better order of things, when John the Baptist, the messenger of ‘*the Lord of Hosts*’, announced the immediate coming of the Lord to HIS TEMPLE. That he led to the establishment of the Christian *rite of initiation* into ‘*THE CHURCH OF THE LIVING GOD*’,

by preaching baptism, with repentance; and by his preparation for *the Ministry*, shewed that a *divinely instituted, and authorized Priesthood* was still to obtain in the renovated Church. That this was afterwards more fully proved, and manifested, by the *preparation, and uniform conduct* of the Lord Christ himself; which effectually served to prove that no violent, or entire change in the economy of an establishment instituted under such awful solemnities, was in the contemplation of HIM, 'with whom is no *variableness*, neither shadow of *turning*'; but who is 'the same'—the Head of his Church, and the Saviour of his people, 'yesterday, to-day, and for ever'. (Chap. XIV.)

—THAT this is at large exemplified by the record of the active Ministry of Jesus Christ, to be gathered from an Harmony of the Evangelical Historians. (Chap. XV.)

—THAT after due preparation, and an outward call to the Ministry, Christ began to act as an 'High-Priest', and the 'Bishop of Souls': attaching to himself disciples, and appointing some as members at first of the lowest order. That he evinced the most scrupulous obedience to the yet unabrogated Jewish *Ritual, and Establishment*, an uniform regard to THE TEMPLE, and its *public services*, and a deference to the *established Priesthood*: and that while confirming the ancient covenant for one week, he gradually unfolded the plan, and introduced the elements of the *Christian Priesthood, and Service*, in anticipation of the change

now shortly to be effected by an orderly, and quiet substitution of the one for the other. That he then appointed Twelve, whom he named '*Apostles*', and, after they had been in attendance on him a certain time, receiving his instructions, ordained to go forth, and preach the gospel. That he subsequently appointed another—an *inferior body*—the Seventy; to be employed on a like mission, though with somewhat different powers, and privileges. In which numbers, respectively, are evidently discoverable some features of the former economy. That in this inchoate establishment is also seen the commencement of the *Christian graduated threefold Priesthood*: the characteristic *Episcopal powers* being exercised by our Lord himself, and the relation between him, and 'the Twelve', and the difference between the *two inferior bodies*, being in evident analogy to the legitimate establishment, for which it was about to be substituted. (Chap. XVI.)

—THAT the Lord Christ was ever the Head of the Church, upon earth, as well as in heaven,—the Angel Jehovah, who visibly appeared to the chosen people. That the *identity* of the Church under the Almighty Governor, is apparent under both the Jewish, and Christian dispensations: that to this identity is to be attributed the little opposition that was made by the devout members of the ancient Church—the true Israel of God, and the accession of the '*Priests, and Levites*' to

the *Ministry* of the Gospel. That the *substitution* predicted by the Prophets, and recognized by the Apostles, is plainly discoverable in the particulars adopted by the one dispensation from the other; in the features of the Christian *Sacraments*; in the formation of the *Ministry*; in the *discipline* of the Church, and in many *miscellaneous services*, and *circumstances*. That the difference between the two establishments appears to be, that the *public worship* was changed from *typical* to *commemorative*, and from being local, and temporary, to the becoming universal, and perpetual; that the *Sanctuary* was no longer individual, and exclusive, nor the *Priesthood* confined to one house, or family; but the 'great congregation' was indefinitely multiplied; the House of the Lord of Hosts became 'a house of prayer to all nations': and the *graduated threefold Ministry* was continued *immutable*. This remaining undiminished in spiritual authority, in essential honour, and dignity, and still governed by Him, who having appeared on earth to '*purify the Sons of Levi*', and *renovate* 'THE CHURCH OF THE LIVING GOD', then 'passed into the heavens', there to exercise the supreme headship, and the powers of a 'kingdom', which is 'not of this world'. (Chap. XVII.)

—THAT the extent of the visible Christian Church was probably very considerable during the time of the divine *Ministry* and *Episcopacy*: as may be argued from the expected *fulfilment of prophecy*; from the actual, and publicly known

effects, both of the preaching of John the Baptist, —the forerunner of the Lord, and the preaching, and miracles of our Lord himself, and his two *inferior orders* of Ministers: from the identity of the faith required to be professed; from the *rank*, and *influence* of those who were converted; and from the testimony of *enemies* themselves to the great extent of this conversion. And that the members of the *Christian Ministry*, also, were probably more numerous than has been generally imagined. (Chap. XVIII.)

—THAT previous to the Lord's re-ascent into heaven, he, by adequate instructions, prepared his Apostles—the members of the then *second Order*, to succeed him in the responsible duties of the *Episcopacy*: but till the confirmation of their mission, by the sending of the Holy Ghost, he himself continued to act *episcopally*, determining, by the event of the lot, which of two proposed to him should fill up the void in the *Apostolate*, occasioned by the transgression, and death of Judas. That in due time the seal was affixed to their commission, by the settling of the Holy Ghost in a visible form upon the heads of 'the Twelve'; that they then began to exercise the full *Episcopal powers* as to the Christian Church; but at the same time conforming to the *Temple Service*, and symbolizing, generally, with the Church as then established, under the Jewish Economy. That it was in perfect harmony with this feeling, and as the exigency occurred, that they ordained the

first Christian *Deacons*, or members of the *third Order*: the appointment, and ordination of the earliest members of the *second Order*—the Presbyters, or ‘Elders’, not being specifically mentioned. That the time being come for the bringing in of the Gentiles, an *additional Apostle* was now added to the members of the *first Order*, with whom another was soon after joined; these being then the first *Apostles*, or *Bishops*, of the Gentile, or *universal Christian Church*. (Chap. XIX.)

—THAT a warrant for the precise economy of the Christian Priesthood is less to be looked for in *direct scriptural testimony*, than in the *analogy of faith*, in the *incidental* information afforded by the writers of the New Testament, and in the consentaneous practice of the *primitive Church*: and that the non-necessity of *express literal authority*, fully appears from an Analysis of the book of *the Acts of the Apostles*, the only direct authentic history of the Church. (Chap. XX.)

—THAT the Apostles resided for a time at Jerusalem, in pursuance of directions given them; where they acted as an *Episcopal College*, in establishing Churches, ordaining to the Ministry, and forming rules for the general government. That the acts of their Ministry were, for a time, confined to the Jewish nation; and that their conduct in consistency with this, persevered in for many years, silently, but effectually prepared the chosen people, even those ‘zealous of the law’, for the complete substitution of the *Christian Hierarchy*,

and *Service*. That the first specimen of a *Gospel Episcopal Church*, the model of those to be planted throughout the world, was established at Jerusalem, of which, the Metropolitan Church, with its many congregations, St. James was made the Superintendent, or *Diocesan Bishop*. That the existence of this establishment, a provincial Church, under the *immutable threefold Ministry*, the Bishop, the Presbyters, ('the Elders') and Deacons, is fully authenticated, both by positive, and incidental evidence, furnished by the sacred writings; and that the paramount *authority* of St. James in this establishment, unequivocally appears from the proceedings, and decision of the council of Jerusalem; by whose decree the *identity* of the Church was substantiated, even while a preparation was made for the increase and security of the Gospel freedom. (Chap. XXI.)

—THAT direct specimens are afforded of the organized provincial Churches, and how accomplished, in the cases, particularly, of *Samaria*, and *Antioch*; in both of which the Gospel being first preached, and the Church collected by lawfully ordained Ministers, either of the *second* or *third* order, or both, the completion of the establishment was effected by the members of the *Apostolic* or *Episcopal Order*; Peter and John being the delegates of the Apostles on the first of these two occasions, and Paul and Barnabas on the second: and that this was also the mode of proceeding in other cases. That the

Apostles embraced the opportunity of their temporary residence, to take *Episcopal Circuits*; settling, and establishing Churches; as is expressly noticed in the case of Peter, and on a more enlarged scale, of Paul, and Barnabas. That the progress, and operations of these latter, and of Paul, after the separation, are particularly, and minutely recorded: but that no reasonable doubt can be entertained that each of the other Apostles, the members of the original *Episcopacy*, did likewise take these more extended Circuits, and establish their particular Sees, as this fact is testified by many early writers. (Chap. XXII.)

—THAT after the first *Episcopal Circuit*, and the separation, of Paul, and Barnabas—the Apostles of the Gentiles, Paul made a more extensive progress: settling more distant Churches, and confirming the disciples in those already established; being accompanied by members of the *two inferior Orders*, acting under his paramount authority, and occasionally detached by him on particular missions. That he afterwards made a third journey, or *Episcopal visitation*, being accompanied by a more numerous train of inferior Ministers; and on his visiting Jerusalem deferred in some ceremonial points to James, as the *Metropolitan* there established. That when sentenced to appear before the Emperor at Rome, he was still attended by his proper *inferior Ministers*, and supported somewhat of an *Episcopal* character in the Church there, even during his two years impri-

sonment. That after his release from this, he took another, perhaps far more extended Circuit, and began, in contemplation of his own dissolution, to establish some of his most beloved, and favoured disciples in Churches of eminence now flourishing; as particularly in the important city of *Ephesus*, and in the Island of *Crete*. That he not improbably, at this time, made his promised visit to *Spain*, and even to *Britain*, before he returned to Rome the second time, where he suffered martyrdom, under the reign, and persecution of Nero. (Chap. XXIII.)

—THAT the sacred records, notwithstanding their silence on so many points, furnish much information as to the founding of Churches, and the *ordination*, and *settlement* of *Ministers* therein; and of the subsequent establishment of *Diocesan Bishops*, with the continued *immutable threefold regimen*; and that evidence of such an economy is frequently to be gathered from the Epistles, and the incidental history of the sacred canon, in passages which on a superficial view would seem to warrant a contrary conclusion. That an assumed *equality* amongst the members of the *Christian Ministry*, is effectually refuted both by analogy, and express testimony. That Churches, or edifices for public worship, were early erected in substitution of, if not in common use with, THE TEMPLE: and that a positive exercise of *Episcopal authority* by the Apostles, over the Churches, and over the subordinate members

of the Ministry, is irrefragably proved by their addresses to them, and by innumerable other circumstances. (Chap. XXIV.)

—THAT the Apostles—the first Bishops succeeding to the ‘great High-Priest’, and ‘Bishop of Souls’, did, like him, attach to themselves certain disciples, of whom they ordained members of the *two inferior Orders*, and from whom they selected those held in the highest estimation by them, to succeed, after their own death, to the *stations, and duties* of the *first Order*. That this is clearly proved in the choice, and succession, of *Timothy*, and *Titus*, the former particularly: and that the Epistles directed to them, respectively, by St. Paul, fully prove that they were intended as *instructions to members of the first Order* in the *threefold Ministry*—the Diocesan Bishops, as to the *Episcopal* functions; the *ordination, discipline, and maintenance* of the *Clergy*; and the *government* of the Church in general: these instructions being in full conformity to the practice, and customs of the Apostles, as particularly exemplified by those of St. Paul, and expressly referred to by him. That on the Apostle contemplating his own dissolution, and departure, an express *delegation* of the *Apostolic, or Episcopal powers* was made, in apparent reference to the promise of the Lord, that he would be with their Successors ‘*to the end of the world*’. That Timothy, and Titus, were actually *Provincial, or Diocesan Bishops*, permanent members of the *first Order*, and not merely

Evangelists, or holding any office, however exalted, of a temporary nature; this being evident from the *analogy* of the sacred history, and particularly from the *phraseology* of the *Epistles* addressed to them; as on an analytical examination will appear. (Chap. XXV.)

—THAT other like *Diocesan Bishops* were also appointed, some of whom are sufficiently noticed in, and verified by the sacred writings. That their respective *Successors* are also recorded; and that the Succession within the time of the sacred canon, is decisively proved by the peculiar Revelation of St. John, as to the *Angels* of the seven Churches of Asia, of which he himself was the *Metropolitan*. That these Angels were actually *Bishops*—members of the *first Order*, individual heads of *Episcopal Churches*, as this is proved by the particular *mode of address to them*, and the *reference* apparently made by Christ to his own *Ministerial character*; by the *distinction* discoverable in the address to the *individual head*, and the reference to the *Church*, or the body at large, over which he exercised *Episcopal authority*; and by the *method adopted*, as this was ever afterwards the custom in the Christian Church, of addressing the Epistle to the '*Angel*', or '*Bishop*', and not to the Church at large. That there were actually such *Bishops* in these very *Churches* at this period; and that the relative distances of such Churches was just what might have been expected between such *Sees*, or *Dioceses*. That from the whole, there-

fore, it is fully evident that the '*Angels*' of these Churches must have been of a different character to mere *Presidents*, or *Moderators*; and from the *continued existence* of *Diocesan Bishops*, *acknowledged* from the *Apostolic times*, they could have been no other than such Bishops. That this remarkable notice of them, and their Churches, with all the sublime apparatus by which it is introduced, cannot but be regarded as an *infallible warrant* for *Diocesan Episcopacy*; a *proof* of its *divine original*, and an *assurance* of its *continuance* even to the very end of time, the dissolution of the Church on earth, and its state of consummated glory in Heaven! (Chap. XXVI.)

UNTO GOD "BE GLORY IN THE CHURCH,
"BY CHRIST JESUS, THROUGHOUT ALL AGES,
"WORLD WITHOUT END. AMEN!"

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The following LIST OF AUTHORITIES, on Episcopacy, and Church History, which have been collected by the Author, may be gratifying to the enquirer on these subjects. He has noticed in the Preface, the compilation of his Common-place-books; and he calculated, two or three years ago, that of these authors, against, as well as in favour of, his own opinions, he had engrafted in them the marrow of not less than what might be calculated at one hundred thousand 8vo pages.

On the Government, and defence of the Church in general.

Adams's Religious World Displayed, (titles "*Episcopacy*," "*Presbyterianism*," &c. *Ball on Separation*. Abp. *Bancroft's Survey of pretended Holy Discipline*. *Barrow on the Unity of the Church*. *Do. on the Pope's Supremacy*. *Barwick's Treatise on the Church*. *Bennet's Rights of the Clergy*. *Do. on Schism*. *Bilson's perpetual Government of Christ's Church*. *Bramhall's Works*. *Brief Account of Ancient Church Government, and Reflections on Presbyterianism*. *Brokesby's Government of the Primitive Church*. *Burnet's full Examination of Church Authority*. *Cave's Primitive Christianity*. *Ditto on the Government of the Ancient Church*. *Claims of the Established Church*. *Collier's Ecclesiastical History*. *Courayer on English Ordination; and Defence*. *Daubeney's Guide to the Church, and Appendix*. *Ditto on Schism*. *Davies's Eight Discourses*. *Dialogues of the Church*. *Discourse on Lent*, (Church authority.) *Dissertationes Cyprianicæ*. *Dodwell on Separation from Episcopal Government*. *Ditto on Occasional Communion*. *Ditto One Altar, One Priesthood, &c.* *Du Pin's Ecclesiastical History, Writers, Councils, &c.* *Ditto History of the Church*. *Durell's Government of the Reformed Church*. *Falkner's Christian Loyalty*. *Firmin on Schism*. *Fuller's Church History*. *Grant's History of the English Church*. *Hammond on Church Government, and the Power of the Keys*. *Do. on Schism*. *Hickes's Christian Priesthood asserted*. *Hill's Examination of the Rights of the Christian Church*. *Hooker's Ecclesiastical Polity*; books iii v. vi vii. and viii. *Huntingford's (Bp.) Call to Union*. *Inett's Origines Anglicanæ*. *Jaques's Ordination by Pre-byters void*. *Johnson's Vade Mecum*. *King (Bishop of Derry) on the Inventions of Men in the Worship of God*. *Lavington's Enthusiasm of Methodists, and Papists*. *Law's Letters to Hoadly*. *Lawrence's Lay Baptism invalid*. *Leslie's Rehearsals*. *Lewis's Examination and Apology for the Christian Church*. *Lloyd's History of the Church of Great Britain, and Ireland*. *London*

Cases against Dissenters; and *Abridgment* of ditto by *Bennet*. *Madox's* Vindication of the Church of England against *Neale*. *Milbourne's* Legacy to the Church of England. *Milner's* Ecclesiastical History. *Mosheim's* ditto. *Nicholl's* Defence of the Church of England. *Nicholson's* Apology for ditto. *Overal's* Convocation Book. *Pagett's* Christianography. *Parker's* Church Government for 600 years. *Ditto* Religion and Loyalty. Dean *Pierce's* Corpusculum, &c. *Podmore's* Layman's Apology for a pure Episcopal Church. *Pott's* Rights of Sovereignty in Christian States. *Potter* on Church Government. *Puller's* Moderation of the Church of England. *Rogers* on the Visible, and Invisible Church. *Ditto* Vindication of the Civil Establishment. *Saywell* on Schism. *Scott's* Christian Life, vol. ii. part ii. ch. 7. *Sherlock's* Vindication of Ecclesiastical Authority. *Ditto* on Religious Assemblies. *Skinner's* Primitive Truth and Order Vindicated. *Stanley's* Faith, and Practice of a Church of England Man. *Stillingfleet's* Origines Britannicæ. *Ditto* Unreasonableness of Separation. Defence of ditto. *Jer. Taylor's* Divine Institution of the Office Ministerial. Bp. *Thomas's* Apology for the Church of England. Archd. *Thomas's* Charge. *Turner's* Vindication of the Christian Church. *Vindication* of the Primitive Church and Diocesan Episcopacy against *Baxter*. *Warburton's* Alliance of Church and State. *Warner's* Ecclesiastical History. *Wells's* Controversial Treatises. *Wix's* Affectionate Address to Dissenters. *Wootton's* (Archdeacon) Examination for Holy Orders.

On Diocesan Episcopacy in particular.

Aston's Survey of Presbyterianism, and Episcopacy. *Comber* on the Ordination Service. *Danbeny's* Word in Season. *Downe's* Defence of his Sermons on Episcopacy. *Episcopacy considered* with respect to modern popular Societies. Bp. *Hall's* Episcopacy by Divine Right. *Hammond's* Dissertations against *Blondel*; and Defence of ditto. *Heylin* on Episcopacy. *Hickes's* Divine Right of Episcopacy. *Ditto* Dignity of the Episcopal Order. *Hoadly's* Defence of Episcopal Ordination. *Jackson's* Dissertation on Episcopacy. *Leslie* on Episcopacy, and Authorities from the Fathers. *Maurice's* Defence of Diocesan Episcopacy, against *Clarkson*. *Nelson* on the Ember Days. *Do* Rights of the Clergy, (title "*Bishops*.") *Nicholls* on the Ordination Service. *Reynolde's* Original of Episcopacy confirmed by Abp. *Usher*. *Sage's* Principles of the Cyprianic Age. *Sanderson* on Episcopacy. *Slatter's* Original Draught of the Primitive Church, against Lord King. *Stackhouse's* Body of Divinity. *Ditto* History of the Bible. b. viii. ch. v. *Jer. Taylor's* Episcopacy asserted.

Sermons, miscellaneous, on both.

Berkeley's Sermon, ["Origin of Episcopacy,"] on the Consecration of Bishop Horne. *Beveridge's* ditto, [i. ii. iii. iv. ix. and xi.] *Holland's* Visitation Sermon. *Lyttleton's* Sermon on the Consecration of Bishop Fell. *Nicholson's* ditto, [xxxvii. "Vindication of

Episcopal Power."] *Skelton's* ditto, [xxii. "The Church of Christ can be but of one mind."] *Smalridge's* ditto, [xi. On the Episcopal Order, viii. Power of the Church.] *Stillingfleet's* ditto, [xxii. Ordination, vii. Sin of Corah, xviii. Mischief of Separation.] *Jer. Taylor's* ditto, [Consecration, &c. iv. and ix. and x.] *Daubeny's* Discourses. *Bampton Lectures.* *Croft's*, *Eveleigh's*, *Gray's*, *Kett's*, *Le Mesurier's*, *Van Mildart's*, *Notts*, &c.

Church History.

Apostolical Canons and Constitutions. *Benson's* Planting of the Christian Religion. *Bingham's* Antiquities of the Christian Church. *Brown's* Antiquities of the Jews. *Cyprian's* Works. *Cradock's* Apostolical History. *Epistles of the Fathers.* *Ignatius*, &c. *Gauden's* Hieraspistes. *Godwin's* Moses and Aaron. *Hale's* New Analysis of Chronology, &c. *Heylin's* History of Presbyterianism. *Ditto* Tears of the Church. *History of the Church, Eusebius*, &c. *Jenning's* Jewish Antiquities. *Lardner's* Lives of the Apostles. *Lewis's* Hebrew Antiquities. *Lightfoot's* Works. *MacKnight's* Life of St. Paul. *Millar's* History of the Church. *Ditto* Propagation of Christianity. *Montague's* Account of the Church. *Pearson's* Vindiciæ Ignatianæ.

Commentaries.

COMMENTARIES. *Ainsworth*, *Patrick*, &c. *Whitby* (Preface to *Timothy* and *Titus*.) *The Assembly of Divines' Annotations.* *Hammond*, *Dodd*, *Poole's* Synopsis. *Ditto* Annotations. *Munt* and *D'Oyley's* Family Bible. *Scott's* ditto. EXPOSITIONS, &c. on the Thirty-nine Articles, (xix. xxiii. xxv. xxxvi. and xxxvii.) *Beveridge*, *Boys*, *Burnet*, *Ford*, *Hay*, *Bishop of Winchester*, *Veneer*, *Welchman*, *Wilson*, *Wix*, &c.

In defence of Presbyterianism, &c.

Baxter's Treatise of Episcopacy. *Do.* Church History. *Do.* Dissertations on Church Government. *Bragge* on Church Discipline. *Brook's* Dissent justified. *Brown's* Vindication of Presbyterian Government. *Do.* View of Religion. *Cartwright* agst. *Whitgift.* *Clarkson's* Primitive Episcopacy. *Conder* on Protestant Nonconformity. *Conformists' Plea* for the Nonconformists. *Corbett's* Remains. *Croft's* Naked Truth, and Annotations. *Doddridge's* Lectures. *Divine Right* of Presbyterian Church Government. *Dwight's* Theology. *Gill's* Reasons for Separation. *Henry's* (Matt.) Opinion as to Episcopal and Presbyterian Ordination, from his Life by *Tong.* *Hill's* Institutes. *Howe's* Episcopacy against *Forster.* *Lord King's* Enquiry into the Primitive Church. *Lauder's* Ancient Bishops' Jurisdiction against *Chillingworth.* *Mitchell's* Presbyterian Letters. *Owen's* Validity of Presbyterian Ordination. *Pierce's* Vindication of ditto, and Sermons. *Rothwell's* ditto. *Rees's* Cyclopædia, [titles "Bishop," "Church," &c.] *Protestant Dissenters* Catechism. *Sabine's* History of the Church. *Stillingfleet's* Weapon Salve. *Towgood's* Dissent justified. *Wilson's* Compendium of Social Religion. *Winter's* Pastoral Letters on Protestant Nonconformity, &c. &c. &c.

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ERRATA.

The Author's distance from the press has been the cause of many typographical, and other errors, more or less important: but the reader is requested to correct with his pen some of those hereunder enumerated, for the preservation of the sense intended, and for the making of references, as at pages 83, 127, 228, 251, 319, 417, 418, 425, 493, 588, 589, 637, 671, 694, 722, 784, 820, 825, 901, 917, 961, 1000.

Page 27, line 14, *for* appellation *read* appellations. 83, 10, *for* for, *r* *nd* 93, 18, *for* was, *is*. 167, last, *for* Deut. xvi. Num. xvi. 204, 13, *for* *eze* Abiezer. 228, 11, *for* to which, to each of which 24,000. 268, last, *for* 21, 20. 289, 4, *for* slew forty-two men, &c. slew Ahaziah, King of Judah, and forty-two men, the brethren of Ahaziah. 322, last, *for* 22, 29. 332, 24, *for* 532, 535. 332, 25, *for* 511, 515. 333, 18, *for* Schechinah, Saubedrim. 424, 10, *for* do, does. 425, 18, *for* to, under. 445, 5, *for* our, the. 474, 20, *for* himself professing, professing himself. 493, 12, *for* time, him. 495, 3, *for* sat, set. 508, 2, *for* was, *is*. 511, 22, *for* he, Jesus. 516, 20, *for* xxiii. xxvii. 520, 6, *for* Ac. xxiii. 18. Ac. xxiii. 11. 543, 31, *for* xxii. 49. ii. 49. *for* ii. 9. iii. 1. 543, 32, *for* i. 11. iii. 11. 547, 4, *for* before, after; *and add* post 567, 8. 548, last, *for* 3, 8. 561, 31, *for* when, going therefore. 566, 19, *for* number, numbers. 568, 16, *for* though, after. 568, 17, *for* child's, children's. 587, 30, *for* shew, shews. 588, 5, *for* then yet, and then. 637, 3, *for* partially, publicly. 661, 5, *for* and. *for*. 681, last, *for* xxiii. xxxiii. 682, 31, *for* vi. 17. xi. 17. 694, 31, *for* one, due. 714, 30, *for* offices, office. 731, 13, *for* and, or. 748, 27, *for* for, from. 748, 31, *for* xxx. xxv. 761, 32, *for* and, the. 767, last, *for* 14, 15. 776, last, *for* Blondel, Blondel; also at p. 784. 777, 31, *for* ii. 19. ii. 12. 778, 3, *for* sole, only. 779, 13, *for* to, from. 780, last, *for* xix. xx. 781, 2, *for* so, to. 816, 9, *for* Pantæmus, Pantæmus. 816, 19, *for* opinions, opinion. 820, 6, *for* the Gentile world, this Gentile city. 832, last, *for* Ac. xvi. 21—23. xiv. 21—23. 892, last, *for* 20—27. 26. 901, 3, *for* Preachers, Teachers. 917, 22, *for* these, then. 961, 4, *for* a patient, patient. 962, last, *for* 2—13. 9—13. 969, 18, *for* Church at Pergamos, Churches at Pergamos, and Philadelphia. 1000, 27, *for* a, the. 1004, 14, *for* who. and. 1017, 23, *for* undisturbed, disturbed. 1032, 8, *for* 888, 688.

P. 127, l. 3, *after* mentioned, *insert* together. 319, 25, *after* the, final. 418, 9, *after* was, this. 463, 21, *after* offering, *for*. 470, 29, *after* you, always. 511, 5, *after* Mark xiv. 3. Jo. xii. 2—7. 589, 30, *after* the, first (High-Priest.) 639, 19, *after* brought, forth. 784, 3, *after* after, and. 820, 15, *after* not, only.

P. 251, l. 10, *dele* of. 272, 10, *dele* that. 384, 20, *dele* usual. 417, 8, *dele* and. 469, 28, *dele* drawn. 469, 31, *dele* as. 514, 28, *dele* Eli. 559, last, *dele* xi. 589, 11, *dele* supersede and. 661, 20, *dele* said. 671, 7, *dele* that. 681, 22, *dele* and. 722, 18, *dele* not the. 814, 16, *dele* now. 825, 11, *dele* Paul and. 977, 23, *dele* 1. 2.

P. 295, at the end refer to the Table, pp. 360, 361. 913, *for* the correct heads of this Chapter, see the Table of Contents.



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An analogical and popular view of the church of the living God, its ministry and service shewing that a graduated threefold priesthood is found noless under the Christian, than under the Jewish dispensation: and that the economy of that branch of the church established in the British realms, on the principles of diocesan episcopacy, is in accordance with
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